Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

A NEW Parliament has once more met at Westminster, a new Ministry has again been brought face to face with the people's representatives, and the inauguration of a new political era has been effected. What strikes us as most remarkable in connection with the great changes recently accomplished, is the freedom from excitement which seems to obtain amongst all parties, and the general acquiescence everywhere noticeable in the present state of things. From the tenor of the Royal Speech, it would seem that, in some important points of policy, the new Government are content to tread in the footsteps of their predecessors. In the measures contemplated for facilitating the transfer of land, for amending the laws relating to land-rights in Scotland, and for extending to Ireland the benefits of the new appellate jurisdiction, no hint is given of any departure from the principles on which our recent policy and legislation in these matters has been based. The appointment of a Royal Commission to inquire into the working of the Masters and Servants' Act, the law of conspiracy, and the laws relating to trade offences, opens up a wide field of investigation in regard to all questions affecting the relations of capital and labour, but is thought by some to indicate a desire to delay legislation on these subjects, rather than any prospect of an early amendment of the laws as now existing. The measures to be taken, in continuance of the policy of the late Government, for facilitating the transport of grain to the famine-stricken districts in Bengal, and its proper distribution to the sufferers from want of food, will doubtless insure the hearty and unanimous concurrence both of the British Parliament and people. The Ministerial measure for a loan of 10,000,000*l.*, or such less amount as may be necessary, sufficiently indicates the gravity of the impending crisis; whilst the most recent telegrams from India show that the distress is rapidly increasing. The debates on the Address in both Houses, and the general tone of feeling both in and out of Parliament, appear to foretell a session of unusual calm and quiet. The absence of all reference in the Speech to the exciting topic of ecclesiastical affairs is eminently noteworthy. Of course, that omission does not prove that ecclesiastical matters will not engage the attention of the present Parliament, or that they may not do so even at an early date; but it seems to show that the Conservative party have no wish to introduce them, and that the line of policy they have marked out for themselves is one, in this respect, of abstention rather than of action.

No sovereign desiring to reign only for the good of her people, and to reign, as the result, in their affections, could have wished for, or obtained from them, a more genuine manifestation of spontaneous loyalty than that evinced towards our beloved Queen on her recent public progress through the streets of the metropolis. No prince of the Royal house, bringing home from a foreign country his newly-found bride, could have desired for her a warmer or heartier reception than that accorded to the Russian Princess whom the Queen's second son has chosen as the

partner of his life. That cordial sympathy, that affectionate interest felt by the people of this country, of every class and description, in the domestic relations and the domestic happiness of the Royal Family, whilst it affords the best security for the stability of the throne, is, at the same time, the best proof that the throne itself answers the ends for which it was established. A Government like our own, which exists by and for the people, which is maintained in justice and in freedom, and administered by a Sovereign who has ever shown a deep sense of her responsibility and a warm solicitude for the prosperity and well-being of her subjects, has a surer and nobler foundation than any which exists merely for the aggrandizement of those who govern, and is upheld by power and by force alone.

Public attention in France has been largely engrossed by the recent proceedings at Chislehurst on the birthday of the Prince Imperial. The speech of the heir of Napoleon III., on the attainment of his majority, viewed from a Bonapartist standpoint, was, in some respects, worthy the occasion. It was adroit and politic, especially in the tone of its references to the departed Emperor, and its expressions of filial attachment to his surviving representative and widow. Whatever our opinion of the late Imperial Ruler of the French, none of us will severely criticize that tribute of respect to his memory which is paid him by a son. Nor will the Prince's affection for his mother injure him in the estimation even of those Frenchmen who are most opposed to his pretensions. But, taken in its bearing on the national interests of France, the most important feature of the Prince's address is his recognition, full and free, of the right of the French nation to choose its own rulers, and his implied acquiescence in their decision on this vital matter, whatever it may be. Whilst eulogizing the Empire, asserting the superiority of the claims of his own dynasty to those of any other, and vindicating the principle of "national sovereignty" on which Napoleonism professes to be based, he will yet submit to that sovereignty should it be exercised in a direction hostile to his claims. This avowal is important, and, assuming it to be sincere, it may well mitigate the alarm felt by French statesmen at the persistency of imperial intrigues.

Should the Assembly adopt the project of electoral law now laid before it by the Government, an important change will have been effected in the representation. Three millions of French electors will at once be disfranchised, and universal suffrage will have received a heavy blow and great discouragement. The report of the Committee recommends that the age constituting the qualification to vote shall be raised from twenty-one to twenty-five, and that three years' residence shall be required in the voter, except only he claim to vote for his native commune, when six months' residence shall be regarded as sufficient. Restrictions hitherto unknown are imposed on candidates, and the process of election is encumbered by new and complicated forms. There is no mistaking the attitude and policy of the Government, which aims at repressing all power, parliamentary or electoral, which it regards as hostile to its own.

The struggle in Prussia and in Germany between the Ultramontane party and the Government continues unabated. The Act for the civil registration of births, marriages, and deaths, has been passed by the Prussian Parliament. Parents will not, in future, be compelled to have their children baptized, and marriages between persons of different religions will be valid, independently of the sanction of minister or priest. The Emperor's letter to Earl Russell clearly expresses the conviction that the domination of Rome is incompatible with the freedom and well-being of the empire, with the maintenance of liberty of conscience, and with the proper authority

of law. The latest manifesto of the Prussian bishops, re-asserting their own pretensions, and denouncing the "Old Catholics" in no measured terms, has called forth an energetic protest from Bishop Reinkens on behalf of that calumniated body.

The recent course of Austrian legislation, which for some time has been a virtual abrogation of the Concordat, has necessarily been highly objectionable to the Roman Pontiff, and his displeasure has now culminated in an "Encyclical" addressed to the Austrian bishops, and strongly condemning the ecclesiastical bills now before the Lower House, or Reichsrath. The offence of Austria consists, first, in this, that she has decided to settle the relations of the Church with the State, and to define, respectively, the limits of the civil and ecclesiastical jurisdictions, without any consultation with the Pope. The next offence charged against the Government is, that they are aiming to bring the Church into a state of slavish subjection to the temporal authority. The grievance is the same as that which is so violently denounced in Prussia, although the Pope admits that the Austrian legislation is more moderate in tone. But the spirit of the laws in both countries is essentially the same, and in both, the Pontiff asserts, the way is being prepared for the destruction of the Church. He therefore urgently appeals to the bishops, whilst yet they may, to maintain unimpaired the Church's indisputable rights. Every day makes it increasingly manifest that in Roman, no less than in Protestant countries, a spirit of determined resistance to the intolerable tyranny of Ultramontane pretensions has at length been thoroughly aroused. It is not to be expected that the protest of the Pope will arrest the present course of legislation in the empire of Francis Joseph, although the Pontiff, as in the case of Germany, has himself addressed a letter to the Emperor, remonstrating with him on the laws now in process of adoption, and adjuring him not to allow the Church to be handed over to "dishonourable servitude." The Austrian Premier, in his place in Parliament, recently declared, in reference to a threat from the Ultramontanes, that these laws, if passed, would not be recognized as binding, that the Government was fully determined to enforce them, and would accept any contest that might be thrust upon it by the Opposition.

Spain is now anxiously anticipating an event which is expected to decide the fate of the present Carlist insurrection. The Republican troops have been concentrated near Bilboa, and a battle is, as we write, almost hourly expected. General Moriones having resigned, Serrano has succeeded him in the command. The strength of the opposing forces is about equal, and the result of a conflict, in which the Carlists appear to have the advantage of position, is, of course, doubtful. Nevertheless, on this issue probably depends, for many years to come, the destinies of this distracted country. There is ground for apprehension that, should Serrano be worsted, the Republic may at once collapse, and anarchy regain the upper hand. It is, however, surmised in some quarters that the General, conscious of the perils of his own position, may espouse the claims of Prince Alfonso, and endeavour to combine the moderate Liberals of Spain in the support of a constitutional monarchy. By this measure, it is thought, the Carlist ranks might be diminished, since some, at least, of the Pretender's adherents are supposed to be influenced less by a blind attachment to legitimacy than by dread of a Republic. At present, all is in uncertainty.

The object of Sir Garnet Wolseley's expedition was not, after all, attained without an amount of actual conflict, of hard fighting in the bush, which, a month ago, there seemed no reason to anticipate. It now appears that treachery alone prompted the surrender of the white prisoners, and the King's professions of willingness to accede to the terms imposed upon him by the English commander.

The losses sustained by our little force are occasion for deep regret; but there can now be no doubt that, as the result of their hard-won victory, the ends sought by the expedition have been once for all secured. We may also note with satisfaction that no blood has been shed save in actual hostilities, and that no vindictive excesses, under the specious guise of retribution, have marred the triumph of our troops. The burning of Coomassie must be regarded as an act indispensable to the due intimidation of the King, and his consequent observance of any treaty that might thereafter be concluded. The reception given to Sir Garnet and our soldiers, on their return from the perils and hardships of this African campaign, has unmistakably proved that their courage and endurance are duly and heartily appreciated by all classes and sections of the British people.

It is a remarkable and most flagrant illustration of human inconsistency, that that party in the Church of England which insists the most on the doctrine of clerical authority as conferred by "apostolical succession," are themselves foremost in disregarding that authority when its decisions are repugnant to their views. In disobedience to their ecclesiastical superiors, Ritualistic clergymen have long attained a notorious pre-eminence. Though loudly professing their belief that episcopal orders and jurisdiction are essential even to the existence of a Church, they not only set at naught the monitions of their own bishops, but all ecclesiastical authority whatever. Even the judgments of the highest courts are openly defied. It has been well observed that, notwithstanding the recent decisions of the Judicial Committee of the Privy Council, adverse to the Ritualistic party, any "self-willed incumbent" who determines to refuse compliance is practically irresponsible. This state of things arises, not, in the cases referred to, from any doubt about the law, but from the difficulty of enforcing it. The inhabitants of many parishes, themselves firmly attached to Protestant doctrine and worship, are thus absolutely without protection against the Romish innovations of their clergy. The attention of the bishops, in anticipation of the meetings of Convocation and of Parliament, has, of late, been specially directed to this evil, and they have now come forward with a remedy. They suggest that a Diocesan Board, consisting equally of clergy and of laymen (the latter to be elected by the churchwardens of the various parishes), should be constituted in every diocese; and that the bishop, with the advice and consent of this body, should have power, in cases of disobedience, to enforce the law by sequestration of the benefice, subject only to an appeal to the Archbishop. This proposal is moderate enough, and in accordance with the spirit of the age, which looks with disfavour on the exercise of mere individual authority, such as that of a bishop acting *per se*. Yet the very simplicity of this scheme, and its probable efficiency, have aroused the apprehensions and the opposition of the party who anticipate from its adoption a powerful check to their insidious designs for undermining the principles of the Reformation, and subverting the Protestant character of the Established Church. The letter on their behalf, addressed by Dr. Pusey to the leading journal, abounds in special pleading and disingenuous casuistry, the true character and drift of which is obvious. Dr. Pusey affects to believe that the action of the proposed tribunals will be partial, and that, whilst High Church practices will be forbidden, neglect of the rubrics by Low Church clergymen will be connived at, if not expressly legalized. It should, however, be remembered that the violations of law now chiefly complained of on the part of Romanizing clergymen, consist in practices avowedly designed to impress on worshippers doctrines contrary to the convictions and belief of Protestants, whilst the alleged neglect of ritual by certain Evangelicals cannot be charged as having any

special significance whatever, or as being likely to lead, even if more general, to any serious results. That Dr. Pusey should put himself forward in opposition to the scheme suggested by the bishops, proves, however, that it will be met by serious hostility. More forcible than his objections is one, not brought forward by his party, to the effect that these new tribunals, in different dioceses, may act in different directions, and legalize in one what they may decide to be illegal in another—whence conflicts and uncertainties would be aggravated rather than diminished. The entire proposal must, however, be before the country ere any definite opinion can be pronounced upon its merits.

The judgment in the Bennett case, while not satisfactory to the Ritualists, has not ceased to operate in the contrary direction, as indeed was anticipated. There are those amongst the Evangelical clergy who take decided views as to the extent to which they are morally bound to disavow all complicity with pernicious and deadly error, which, as they deem, has been practically legalized by that judgment, though theologically repudiated. To this cause mainly, as we learn, is to be ascribed the now announced resignation, by the Rev. Dr. Blackwood, of the valuable living of Middleton Tyas, in the diocese of Ripon. Virtually this step may be considered to have been long since taken, having been intimated, we understand, to the bishop of the diocese immediately after the decision of the Judicial Committee; but while some parochial arrangements were delaying the formal completion of the act, there seemed always the possibility of some chance or change which might obviate the necessity for so serious a step. Dr. Blackwood was appointed to the benefice of Middleton Tyas in the year 1856 by the late Lord Chancellor Cranworth, in recognition of his services as chaplain to the British troops during the Crimean war. Since that period the patronage of the living has been transferred from the Crown to the bishop of the diocese, who will consequently now have the presentation in his gift. We have been unable to learn whether or not Dr. Blackwood intends to give through the press any further statement of his reasons for the course he has adopted; but we may, with confidence in the accuracy of our information, state that, though he declines to enjoy ecclesiastical emolument, and therefore relinquishes his benefice, Dr. Blackwood has not renounced his orders.

The Christian Church at large has lost in Thomas Binney one of her ablest and most potent sons. His long life of devotion to the cause of Christ and of humanity, his vigorous intellect, his shrewdness of perception, his practical good sense, and his world-wide sympathies, no less than his power in the pulpit, had long caused his name to be held in high esteem. As an author, his works were numerous and forcible; and over young men he wielded an influence for good, the nature and extent of which we can hardly over-estimate. Whilst taking part in the great ecclesiastical controversies of his day, and firmly holding to his own convictions, he yet evinced a large-hearted charity and a spirit of brotherly regard to all who bore the Christian name. In combined strength and tenderness, few, if any, were his equals. The respect accorded to his memory by the thousands of Christians of every persuasion who were present at his funeral, was unique, if not unprecedented. Some notice of his life will be found in a subsequent page.

THE LATE REV. THOMAS BINNEY, LL.D.

"WHAT a remarkable combination of intellect and benevolence!" exclaimed a gentleman to his friend, as he stood opposite a portrait in the Royal Academy's Exhibition, a few seasons since. The portrait proved to be that of the venerable man whose name heads this article. A goodly number of the ministers of the Congregational denomination had presented to him this token of their esteem, having requested him, for that purpose, to sit to Mr. Dickinson, portrait painter to Her Majesty. The ultimate destination of the picture is the Bicentenary Memorial Hall, now in course of erection in Farringdon Street, which commemorates an event associated with the ecclesiastical position occupied by Dr. Binney for nearly half a century. That position, indeed, was, with him, a very subordinate matter. His life work was the preaching of the Gospel; his character and conduct were a practical comment on the truths embodied in that preaching. In the pulpit, intellectual vigour and fidelity to God's Word; out of it, consistency of life, sympathy with the suffering, and practical manifestations of loving-kindness to those who needed it—such were among the unquestionable characteristics of the "patriarch of Nonconformity." And undoubtedly his qualities of mind and heart were faithfully depicted in his expressive countenance.

Thomas Binney was born in 1798. He was in his youth engaged in business pursuits, at the same time diligently cultivating and disciplining his mind as opportunity allowed. Having studied for the ministry at Wymondley College, Herts, he was ordained to the pastorate at Newport, Isle of Wight; and in 1829 was called to preside over the congregation at the King's Weigh-house, London, which owed its origin to the Act of Uniformity in 1662, and whose first three pastors had, before the passing of the Act, officiated in the Established Church. It was not until about three years ago that he wholly relinquished his pastoral charge. He repeatedly preached, however, on special occasions; and for about two years he discharged the duties of professor of homiletics at New College, St. John's Wood. What he was as a minister of the Gospel during his nearly half century of London life is best told in the words of the Rev. J. C. Harrison, who delivered the address at his funeral.

"From the very beginning of his work in the Weigh-house," said Mr. Harrison, "he made himself felt. He adopted a style of preaching very different from that which then prevailed—bold, original, independent, natural, manly. He discarded conventional forms, turned his subject about and presented it in every conceivable light, and resorted to any style of language, homely and colloquial, or glowing and impassioned, by which he might make it live before his hearers, and send them home full of what he had said. And there were three things in his public ministrations which were very noteworthy.

"First, he endeavoured to make the Scriptures themselves speak to his audience. He never treated the Word of God as if it were a repository of felicitous or impressive mottoes, to be used as starting-points for his own disquisitions. He took large sections or portions at once, honestly endeavoured to bring out the exact thought of the sacred writer, and then fairly and faithfully applied it to the circumstances or wants of his hearers. When he preached from a short text he seldom used it as a mere proverb or apothegm to be considered apart, but made the passage or book from which it was taken furnish illustration or confirmation of the thought it contained; so that often, whilst professedly opening up a single verse, he was in reality expounding a whole chapter. He looked at Scripture, indeed, in his own way, and, because he presented the results of his own study and insight, often appeared strikingly original; but he was careful to point out that the thoughts were not his own,

that they were all carefully drawn from the inspired Book, and that, so far as he could see, they expressed the mind of Christ. And then he would take a narrative, a parable, a miracle, a passage from an epistle, and by means of his graphic, even dramatic power, would make it stand before you in such bold relief that you saw it just as the inspired author intended it to be seen, and felt that 'seeing is believing,' the clearness and truth with which the fact or thought was presented producing the same effect as the strongest evidence. Many and many a young man, when thus shown what the Scriptures do really say, what the miracles with their attendant circumstances really were, what our Lord and his apostles really thought, lost all their doubts and rested in the conclusion that words so wonderful were the true sayings of God. The homage which he paid to the inspired records, the diligence with which he sought out their true meaning, and the honesty with which he stated to his people precisely what he believed they taught, were marked features in his ministry, and made it so attractive and useful to thonghtful men. 'My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly.'

"A second thing noticeable in him was the breadth of his sympathies. He had an intensely sympathetic nature, and hence took the deepest interest in all the great movements of society, all the great institutions of his country, all the great questions of the day. He watched them closely; he viewed them in the light of the Christian faith; he tried to point out how far they were in accordance with the spirit of the Gospel, and how far they were opposed to it; in what way they might be raised to a higher eminence, and be laid hold of and used for Christ. He could only wonder at that sentimental piety which, under the plea of intense spirituality, holds itself aloof from the stirring events of the time, as if the great Father did not concern himself with the history and progress of the world, and therefore it was the duty of His children to let the world manage itself. He claimed the world for Christ in the largest sense, heard in every popular cry a call for Christian teaching, saw in every popular movement an opportunity for Christian interposition and work, and tried to show Christian men how they could wisely mix themselves up with such things and use them for the furtherance of the Gospel. The same spirit of sympathy enabled him to put himself into the place of 'all sorts and conditions of men,' to understand their feelings, to see their wants, to pass with them through their struggles, to describe these as if they were his own experiences, and then to show how the Gospel anticipates and meets them all. He, indeed, loved to expound and defend the fundamental truths of our faith, and never wrote or spoke with greater force and fire than when insisting on the redemptive work of Christ. He gloried in the Cross, and there his great strength lay. He could dwell with reverent but cautious spirit on 'the powers of the world to come,' and that blessed but mysterious state, the wonders of which he now beholds. But he was specially at home when proving that the Gospel was meant to direct the ordinary business of every-day life, and to light each wayfarer on his path; that the present offers a sphere for the attainment and exhibition of the loftiest character and the accomplishment of the most useful work; and that life becomes great in virtue not so much of grand and uncommon achievements, as of common and even trivial acts, pervaded and ennobled by great principles. To him there was no charm in that 'unbreathed and cloistered virtue' which seeks safety by shunning the fight; his heart was with that nobler, manlier virtue, which dares the battle, and, by Christ's strength, stands fast and prevails. Moreover, this sympathetic nature made him quick to perceive all that was good in opposing persons and systems. Hence, he never could be depended on as a safe and thorough-going partisan. He could not help looking all round, and, if he saw anything to admire in his adversary's faith or policy, he frankly told out what he saw. . . . His heart

was full of warm sympathies, of deep, generous love; and he longed not only to be one, but to be seen to be one with all good men.

"The third thing for which he was remarkable was the delight which he took in the worship of the church, and the thought and pains he bestowed to make it as devout and impressive and spiritually helpful as possible. He could not endure irreverence, or carelessness, or presumption, or flippancy in either prayer or praise. With profound awe and yet with joyful freedom, he led the devotions of his people, expressed their wants in rich, ample, fervent petitions, their gratitude in glowing thanksgivings—pleaded, interceded, besought, sometimes as if he stood at the open gate, and spoke with God face to face. To promote the blessed work of praise, he wrote that most beautiful and eloquent of all his publications, 'The Service of Song in the House of the Lord;' and maintained that the more admirable the psalmody, the more perfectly would it express the adorations of devout hearts.

"Putting these things together, you cannot wonder that when he began his work in London he was regarded as a real moral power, and that crowds of strong, inquiring men—especially young men—flocked around him, and affirmed that a new era had opened up in their history. Many now are ready to say that from him they learnt that to be real and true in dealing with themselves, and real and true in dealing with God's Word, was the certain way of finding satisfaction and rest to their souls."

Dr. Stoughton remarked, in his funeral sermon: "It is quite a mistake to suppose that he was what is called a political Dissenter. He had his political convictions as a citizen, and appropriately expressed them; but he entered into no combination with political parties for ecclesiastical ends, though that has been suggested in some of the public prints. He was far too independent to be a partisan; and when new forms of conflict arose it was difficult, even among his most intimate friends, to predict exactly what course he might pursue. He shrank from all extreme measures, and considered moderation to be the truest and wisest, as well as the safest, path. . . . His conditions of progress are very well explained in his own words: 'As Christians, let us war with what separates man from God; as Dissenters, with what separates Christian from Christian. Let us seek the nearer approximation of Church to Church; and the ultimate recognition and union of all.'"

Dr. Binney, throughout his career, was deeply interested in the colonies, and about forty years ago he became the founder of the Colonial Missionary Society. He travelled in the United States and Canada, and subsequently made a lengthened tour in the Australian colonies. "Both journeys," said he, speaking of them in his farewell discourse, "opened to me a view of the nature of my position as the minister of this place, which otherwise I might never have imagined. Standing here in the centre of this great city, through which a stream of strangers is ever passing, I found that I had been for years like a man on a bridge dropping seeds into the river beneath, to be carried by it to the sea, and by the sea to the shores of distant lands; for nowhere, either in the States or in Australia, was I ever in city or village without meeting with some one who had personally been in the Weigh-house."

The visit paid by Dr. Binney to the great island-continent of the South here deserves particular mention, from its bearing upon pulpit intercommunion. Among the most influential and prosperous of the colonists there were not a few with whom he was personally acquainted, and all either knew or had heard of his powers as a preacher. His reception was unprecedented, both as to its warmth and the circumstances by which it was attended. He preached, lectured, and addressed public meetings, first in one colony and then in another, attracting wherever he went large audiences, and eliciting deep interest and marked expressions of personal respect.

Victoria, New South Wales, South Australia, Queensland, and Tasmania were all visited by him. During his stay in South Australia, among those whom he met at the house of the Governor, Sir R. G. Macdonnell, was the Bishop of Adelaide (Dr. Augustus Short). The result of their interview was that on the following day the bishop addressed to the Congregational minister a long letter, which created no little sensation when published, as it was forthwith, in Australia, and awakened a good deal of interest, not unmingled with surprise, when it reached this country. The bishop's letter was evidently dictated by the noblest sentiments; but its immediate object was not at first sight apparent. Indeed, its aim appeared to be remote, rather than immediate. Declaring the present relations between the Church of England and Orthodox Dissenting bodies to be unsatisfactory, the bishop examined the principles and conditions on which they might be improved, and a union be effected, or at least co-operation and official recognition, which might ultimately lead to union and the growth of a "church of the future," in which all sectarian differences among Evangelical Protestants might be extinguished. Dr. Binney's visit gave a fresh impetus to reflections in which, as the bishop informed him, he had long indulged. "Your fame as a preacher," said his lordship, "has preceded you. I knew that you would be welcomed by all who in your own immediate section of the Evangelical Church take an interest in religion, and by all in our own who are admirers of genius and piety, even though the echoes of your King's Weigh-house sermon had not died away." The bishop said he felt assured that many Episcopalians having heard Dr. Binney in churches belonging to his own denomination, would ask, "Why is he not invited to preach in our churches? What is the barrier which prevents him and other ministers from joining with our clergy at the Lord's table, and interchanging the ministry of the Word in their respective pulpits?" The bishop stated that he felt constrained, however, to maintain the rule of the Church of England, and to keep his pulpits closed against the Nonconformist divine, notwithstanding, as he told him, "the power of your intellect," the "vigour of your reasoning," "mighty eloquence," "purity of life," "suavity of manners," and "soundness in the faith." The bishop evidently wrote this letter with a view to publication, and it was published accordingly. It led to the adoption of a memorial to the bishop, signed by the Governor, the Chief Secretary, and other members of the Government, and of Synod (all members of the Church of England), requesting his lordship to invite Dr. Binney, before his departure from Adelaide, to fill one of the Episcopal pulpits in that city, as "a sign of good-will" towards their "brethren of the Evangelical Churches," and in the belief that Christian union and Christian love would thereby be promoted in the hearts of those who, holding like faith in the great saving doctrines of religion, had been till then kept asunder by differences in matters of form and discipline. In the absence of the bishop, the memorial was submitted by the Dean to the Chapter, and that body unanimously resolved that it was not within its province to comply with the request. A number of gentlemen, in a counter-memorial, took objection to the movement, as did the bishop himself, in a second letter to Dr. Binney, when he learned what had occurred. The Governor, Sir R. G. Macdonnell, also wrote a letter upon the subject, and the whole matter gave rise to much correspondence and considerable discussion, of great interest to all who are concerned in the advancement of Christian union. Dr. Binney replied to the bishop both by letter, in accordance with his lordship's wish, and also in an official address at Hobart Town. While in Tasmania he was requested to preside at the annual meeting of the Congregational Union. He accordingly occupied the chair, and made the Bishop of Adelaide's letter the text of his address to the ministers and delegates assembled on

the occasion. On his return to England, with his health thoroughly re-established, he gave to the public this address, and a narrative of the whole movement, in his "Lights and Shadows of Church Life in Australia." A highly influential requisition to take up his abode, and to exercise his ministry in Australia, was, after some consideration, declined by him.*

Dr. Binney entered into his rest early on the morning of February 24. His remains lie in Abney Park Cemetery, where they were laid on the 2nd ult. by a large body of mourners, including, among other well-known representative men of all the Evangelical Churches in the kingdom, the Earl of Shaftesbury, the Hon. Arthur Kinnaird, and the President of the Wesleyan Conference. The respect and affection which he had inspired in life were impressively manifested by the multitude of religious men and women who assembled around his tomb. Among those who took part in the funeral service were the Rev. Drs. Raleigh, Halley, and Allon; and the Rev. W. Braden (his successor in the pastorate). The concluding prayers at the grave were read by the Dean of Westminster, who also pronounced the final benediction.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

——, March 15, 1874.

THE REFORMED CHURCH.

The decree authorizing the promulgation of the Declaration of Faith, was signed on the 28th of February. The Reformed Church of France is henceforth acknowledged as represented by the Synod of 1872, and the only recognized Reformed Church of France is the one which adopts the Declaration of Faith voted by the Synod. The Consistory of Paris has sent to each elector a letter, informing him of the new religious conditions of the electorate, and requesting him to declare in writing if, in view of these conditions, he claims that his name be maintained on the rolls. One of the articles stipulates that the elector "bring up his children in the faith of the Reformed Church." This gave rise to some discussion as to parents whose children are of age and have not been brought up in the Protestant faith. It is purposed, we believe, not to give retrospective action to this clause. The Rationalist party, therefore, no longer belongs to the Reformed Church of France, as constituted by the decree. Its intense annoyance can scarcely be described, and shows itself in every shade of language, from gentlemanly courtesy down to ungentlemanly virulence and misrepresentation. What, for instance, must the uninitiated public think of the facts as related in the *National* by one of the Rationalist pastors, who preaches in a hall in Paris? "Sixty-one members of the Synod, out of 108, have decided that in future Protestantism should no longer be a church of free examination, placed under the safeguard of each of its adherents, but a semi-catholicism, having at its head a *collective Papacy*, called a Synod, and an annual *Syllabus!* Channing and Parker could no longer be members, but Tartuffe has right of citizenship. The essential point will no more be to love one's neighbour as oneself, but to believe that we shall reappear in the next world with the identical hair and ears we had in this one!" The Parisian delegation nominated in December by the Rationalist minority has sent a circular to the pastors, elders, and faithful of the Reformed Church, strongly dissuading the electors from voting.

NATIONAL DISQUIETUDE.

The nation is increasingly uneasy, work slackens, and poverty is the painful consequence of uncertainty. The elections return Republican members in proportion as the Conservatives and Royalists and Imperialists seek to stifle the Republic. No security, nor possible basis of security, exists at present, and uneasiness is manifested in petty irritation and small tyranny, which goads and

* *Sunday at Home*, July, 1869.

excites, instead of calming and repressing. Great boldness and hearty benevolence are called for in those who love their fellow-men, and who know the one sole remedy.

THE ROMISH CHURCH AND THE PRIESTHOOD.

Lately, all the workmen engaged on the new Opera-house in Paris followed one of their fellows to the grave, but not one would enter the church to which the body was carried. Was this hatred to the Gospel? No.; but intense repugnance to the Church of Rome, in whom they recognize their arch-deceiver. Continual acts of absurdity are committed, which deter all thinkers from religion. Lately, a trial has come off at Nîmes, in which the bishop had to give up a handsome legacy illegally bequeathed to him by a nun, to the detriment of her own relatives. Wishing it should endow her newly-formed Carmelite convent, she had made him her universal legatee. But the law is against such bargains.

A certain number of priests, few and far between, are joining the National Catholics in Geneva; but when compared with their leader, Father Hyacinthe, what a falling off is there! Truly, those who base any hopes upon this movement as a spiritual one, have little insight into the true state of things. The removal of a few abuses satisfies the multitude, who care for no spiritual renovation; and the Bible depôts which—more to conciliate the Protestants than earnestly to spread the Word of God—have been established, show little or no interest excited in the people to search the Scriptures. The people rejoice in having thrown off a galling yoke, and in finding a religion which their wives can attend to without confession, and themselves can, when they choose, partake in without bowing to priestly tyranny. From personal observation, we can endorse Renan's words: "It is sad for Catholicism to have lost such considerable adherents; but these men, separated from it, will be no very fearful foes." What is matter of surprise is the eagerness of the Genevan Protestants to help, with time and money, the establishment of the National Catholics among them, even to the founding of a school for priests! A thorough laying hold of these priests with the pure, simple, bold Gospel of Jesus Christ, of which, so far as experience goes, the very best are ignorant—placing them in contact with the very power of God—this was called for, rather than the encouragement of the twilight in which so many, from age to age, have rested, slept, and died for ever.

EVANGELIZATION.

News has come from New Caledonia of the first labours of Pastor Rey among the political and other prisoners transported there. He has several islands to visit, and is, in general, well received. His last letter, dated the 5th of November, says that the attention paid to him when speaking of the compassion of God, is beyond description: "They eat and drink the Word of God. I receive more than I give, and I feel as though a power surrounded me and doubled my strength."

The forts in which the political prisoners were confined, in the Ile de Ré, in France, are now peopled with criminals, and Pastor Delbart is continuing his missionary labours among these.

Here and there we are cheered with news of spiritual progress, and souls coming from darkness into light. The *Mission Intérieure* and the *Chambre Haute* are almost glowing with short accounts from places long prayed for, and from others calling strenuously for evangelists, Bible-women, or missionaries. In some cases we see the Roman Catholic populations longing for and asking for instruction; in others, a decidedly spiritual movement is taking place in Protestant fields of labour.

It seems as if the seed so plentifully sown in Paris is rising into apparent verdure under the persevering action of the various people's meetings, of which two new ones have been lately opened, making ten in all under the care of the Rev. Mr. M'All; while the Rue Royale is also prospering, and another is in prospect if a suitable speaker can be found. The rooms have, many of them, become too small for the numbers who crowd in. Preference is instinctively given by the hearers to those who bear a simple witness to the love of God to sinners, in the gift of his Son, who is the author of our entire salvation. Men, women, and children sometimes press forward to take the hand of the speaker, and say, "Oh, come back next week and tell us more!" "You have taken my heart to-night! I shall no more be so sad; no, I will no longer offend Jesus, who has given his blood and his life to save me, even me." "Do repeat these beautiful things to us until we believe them." Hope is dawning in many dark hearts, and some have found peace in believing. The following lines express the feelings of a young Frenchman from another city. He writes in a journal: "I had the opportunity of being present at forty-five meetings held in the most crowded and ill-famed faubourgs, in places whose very names have thrown terror into the heart of more

than one provincial householder. I was surprised, on entering the comfortable, well-lit rooms, to find so many hearers. On leaving, I was moved. All ears and all eyes are open, and lips accustomed to low songs are now singing Gospel hymns, and better than they are often sung in our old Protestant churches. Every week the Gospel is heard by about 2,500 souls. No scorn, no interruptions; the deepest attention is given to even imperfect and hesitating speakers, for the help even of a preacher devoid of talent is accepted by Mr. M'All, if only he preaches the Gospel. The hearers carry the Bible home, and read it. Who would have imagined such a thing as the workmen of Paris reading the Gospel, and preferring it to any other book? Several have believed, and, with the help of God, many will yet believe." The writer then appeals to young men whom God may be calling to active service: "Brother, let no worldly consideration hold you back. It is true, in this career plaudits will not surround you; your earthly future will not be brilliant. If you are poor, you will remain poor; and if you are rich, you will have to impoverish yourself; you will never scale the social ladder. But remember, you have renounced all that for something better. Above all, look to the present need; hear the cry ever rising from agonizing hearts, from *lost souls*. Grieve not the Spirit, who is calling you. Be not alarmed for having nothing to give to the multitude. Jesus does not require you to purchase with anxious care and mental labour the bread the people need. He who tells you to go will multiply the bread in your hands. He upholds marvellously those who live on prayer. It is a fact, that the cruise of oil and the barrel of meal will not fail; many have experienced it, and you will experience it also. Oh, let not our lives be wasted!"

RECENT DEATHS.

Several deaths have again saddened us. Madame Cornelis de Witt, M. Guizot's second daughter, and writer of many popular religious books, died at Cannes, after a long illness; at the same place, Pastor Forestier, one of the earnest, hard-working evangelists, bore his gentle and powerful testimony to his Saviour's love and faithfulness; at his death, a soul received life. In Paris, Pastor Berger, of the Lutheran Church, passed away from his indefatigable labours. He was son in the faith to the late Pastor Meyer, and for nearly twenty years exercised his ministry in Paris. He leaves a "rich heritage of blessings," says, with truth, the *Témoignage*, "and his remembrance will abide bright in his church." Pastors and people of all denominations formed part of the mourning *cortège*.

ITALY.

THE WALDENSIAN CHURCH.

An interesting account of the present position and statistics of the Waldensian Church has just been published at Florence, in the "Annuaire de l'Eglise Evangélique Vaudoise." There are sixteen of the ancient churches remaining—five in the Valley of San Martino, four in the Valley of Perosa, and six in the Valley of Lucerna; the remaining one is at Turin. There is also the colony of Rosario, in South America. There are in connection with the church the two hospitals of La Tour and Pomaret, the orphanage, a large number of primary schools, a superior school for young ladies, a normal school, a grammar-school at Pomaret, a college, and a theological school at Florence. The number of students last year was nineteen. These have voluntarily taken part in evangelical work in Florence and its neighbourhood, besides teaching in the Sunday-school, and have formed a Christian Union for their mutual edification and the visitation of the sick. Special meetings for prayer have been held by them, in which the professors have taken part. Before they are ordained as ministers they have to appear before the body of clergymen at La Tour, and pass an examination bearing on their orthodoxy, learning, and religious character. A monthy magazine was commenced last year, called the *Rivista Christiana*, under the direction of the professors, in which the great questions of the day—political, religious, and social—are treated from a Christian and Protestant point of view. The *Eco della Verita*, the *Echo des Vallées*, and the *Amico dei Fanciulli* (which is ordered and read by many priests, and finds its way into four or five thousand Roman Catholic schools and families), are worthy of notice. The premises in Florence contain also the Claudian Press, from which thousands of Bibles, tracts, and other religious works are issued throughout Italy.

It will be seen that there are two branches of the work—the original ancient Churches of the Valleys and the new missions which

have been in later years opened in Italy. On a revision of the constitution of the Waldensian Church, in 1855, an article was introduced into it to the following effect: "That the Waldensian Church, in sending her evangelists forth into Italy, had no other object than simply to preach Christ and win souls to him, and that she left the congregations thus formed to choose their own form of government." These, which amount to about forty, had long felt that the time was come for deciding on a church organization. At a conference held at Florence for five days, beginning with April 15, and at which sixty-six representatives of the Church were present, the meeting unanimously adopted the confession of faith and form of church government of the Waldensian Church, and voted, "That the Churches represented in this conference desire to be considered one with the Evangelical Waldensian Church." It was also decided that the Churches should be grouped together into presbyteries. These presbyteries will probably be three—one for the north, another for the centre, and a third for the south of Italy.

The Waldensian Synod, at its meeting, which commenced September 2, 1873, looked with great favour upon the wish expressed by the Florence Assembly, and opened the way widely for the coming union of the ancient and modern churches into one body. On September 2, 1873, when the Synod opened, there were in the Vaudois Church seven superannuated ministers, one of whom resides at the colony of Rosario, in South America; 15 in active work, one of whom labours at Rosario; 21 missionaries, of whom five are in the islands of Elba and Sicily; three professors of theology at Florence, and four college professors at La Tour and Pomaret; making in all 50 ministers of the Word who have been ordained by the imposition of hands. The members in the Valley Churches vary from 264 to 1,394 for each church; communicants, from 150 to 800 at each celebration; each church is furnished with one, two, three, or five Sunday-schools. There are in all the parishes day-schools for ten months in the year; and these—whether ward, subsidiary, or parish schools—have been in winter attended by one-fifth of the entire population. There are two *écoles de méthode*, one at La Tour and the other at Pomaret, which gives the ward-school teachers an opportunity of coming together every year to perfect their theoretic and practical knowledge. At the college in the Valleys the higher classes have professors for the Italian, Latin, Greek, French languages, and literature, for philosophy, mathematics, and natural sciences. There were last year 88 students, 73 of whom presented themselves to be examined for honours, and 45 were successful. Of the older churches, the only one not lying in the Valleys is that at Turin. The most useful and prosperous institutions connected with this church at Turin are the hospital, which in the course of the year cared for 87 sick people; the diaconate, which distributed 1,814 francs; the annual collection for *frais de culte* gave 7,828 francs; and that for the schools, 2,250 francs. This church carries on, independently of the Consistory, other works of benevolence, and in the course of 1871 and 1872 these institutions expended about 17,000 francs, of which at least three-fourths had been collected among the members of the church. The ordinary contributions in this church for ordinary church purposes were, last year, 20,000 francs.

In the extensive missions in Italy there has been, on the whole, progress. A year ago, the day-schools were 53 in number, and attended by 1,368 children; now they are 58, and attended by 1,700 children. The Sunday-schools were then 34, with 1,076 scholars; now 38, with 1,142. In the night-schools there is also increase of number and attendance. The number of hearers (from 1,650 to 3,158) and communicants (1,864) is somewhat less than last year, but this is principally in Naples, which has been suffering from a crisis, now, happily, passing away. There are 38 churches; two new ones are being formed, some new posts visited, and a new centre for the preaching of the Gospel opened at Venice, in the quarter of Cannareggio. The subscriptions from these missions for services, schools, benevolent objects, and the pay of the ministers, was for the year 26,000 francs, while for the previous fifteen months it had been only 21,000 francs. In these missions there are 36 centres, and 8 new posts, 21 ministers, 9 Scripture-readers, 6 other workers, and 51 schoolmasters and mistresses. On the suggestion of the Waldensians, an intermissionary committee has been in the course of formation, to which it is intended to refer the settlement of disputed or irritating matters arising between any two of the different Protestant bodies. Two delegates appointed by the Waldensians, two by the Wesleyans, two by the Italian Free Church, and one by the Methodist Episcopal Church of America, met at Florence, being empowered by their Church to institute them-

selves into an intermissionary committee to draw up rules for their future operations.

The income of the Church, according to the report of the Committee of Evangelization, was, for the year ending on August 12, 1872, 7,582*l.* 10s. 10d. There are two chapels at Rome, one of which, in Via dei Pontefici, holds more than 250 persons, and was stated in last year's report to be the largest and finest chapel that has been opened for the preaching of the Gospel to the Roman people. There are three day-schools, which have 120 names on the books, and 90 in regular attendance. The Rev. Dr. Stewart, Presbyterian minister, of Leghorn, has already raised above 10,000*l.*, and has a promise of 500*l.* more towards securing still better premises. Some thousands of pounds are still needed, as land is so dear, especially for Protestant purposes. These facts show that a splendid future lies before the Waldensian Church in Italy, and that this Church furnishes one of the very best means of evangelizing Italy.

GERMANY.

[From our own Correspondent.]

——, Prussia, March 21, 1874.

CIVIL MARRIAGE.

The bill on civil marriage has now become law. It received the royal assent on the 9th of this month. The House of Lords, too, sanctioned it by a considerable majority, although a great many speeches were delivered by Roman Catholics and Protestants against the innovation. The House of Lords has, however, improved the measure in two very important particulars. The bill, as proposed by the Government, had admitted the possibility of conferring the office of public registrar on the clergyman. The object of the Government was twofold: first, to provide suitable men; for in many districts it will be very difficult, and attended with considerable expense, for the State to find the necessary men; secondly, to leave things as much as possible as they are at present in districts where the population is entirely Protestant. There had been a general feeling of indignation on the part of the clergy. If the clergyman is no longer, as such, to solemnize matrimony, he cannot do it as a public official. He might, otherwise, in many cases, be obliged to register a marriage which, as a minister of God, he must refuse to solemnize. Only the Rationalist ministers—who, as a rule, are strangers to such conflicts of conscience—were generally prepared to take the new office. Almost all believing clergymen, of both parties, were unanimous that it would be impossible to do so. This was expressed in a number of conferences, and it was a great satisfaction when, at the conference in Gnadau, the members of the Consistory of the province of Saxony personally came forward and expressed the same opinion. The civil marriage will at first inflict many wounds to our Church. The advantage is only that it will facilitate the Church obtaining freedom from all State interference. This important and sole advantage would, however, have been entirely lost if clergymen had been appointed the civil registrars. The House of Lords has, therefore, rendered a great service to our Church in amending the measure before it became law, and excluding the clergy from the newly-instituted office. Secondly, the income of our clergy largely consisted of what they received for baptisms, marriages, funerals, etc. This will now be lost by them. Undoubtedly a number of people will wholly forego the religious ceremony at marriage. Then it will be a matter of necessity for our Church to give the blessing without charging anything for it. The House of Lords has added a clause to the effect that for the loss which the clergy experience by the new law there shall be compensation by the State. To avoid throwing new difficulties in the way, the House of Representatives and the Government assented to these two amendments, and the law will now be put in force on the 1st of October. Compulsory baptism is also abolished by this law.

THE CONFLICT WITH ROME

goes on in full force. It is now proposed to make an addition to the Penal Code adopted by the German Parliament, to the effect that priests who are not recognized, and yet continue to exercise their functions, may be deprived of their right as German citizens. It would follow that they could at any moment be expelled from Germany. We must see what the Parliament will say to this new encroachment on the rights of German citizens.

There is not much to report besides these matters. They are in the minds not only of Evangelical Christians, but of everybody. Some are saddened by the present state of things; they foresee dark times for the Church of Christ in our country: others hope that the Church will hence gain new

strength, and, when deprived of all secular assistance and of all favour from those in power, will the more show her inward splendours. It seems that even our Church Government is not much inclined to convene the Synods under present circumstances. This was to follow immediately after the elections for the parochial councils; but we hear that it is still to be postponed.

LETTER FROM THE GERMAN EMPEROR.

The following letter has been written to Earl Russell by the German Emperor:—

"Dear Lord Russell,—I have received your letter of January 28, with the resolutions of the great meeting in London, and with my Ambassador's report of the proceedings. I thank you sincerely for this communication, and for the accompanying expression of your good-will. It is incumbent on me to be the leader of my people in a struggle maintained through centuries past by German emperors of earlier days against a power the domination of which has in no country of the world been found compatible with the freedom and welfare of nations—a power which, if victorious in our days, would imperil, not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority of the law. I accept the battle thus imposed upon me in fulfilment of my kingly duties and in firm reliance on God, to whose help we look for victory, but also in the spirit of regard for the creed of others and of evangelical forbearance which has been stamped by my forefathers on the laws and administration of my states. The latest measures of my Government do not infringe upon the Romish Church or the free exercise of their religion by her votaries; they only give to the independence of the legislation of the country some of the guarantees long possessed by other countries, and formerly possessed by Prussia, without being held by the Romish Church incompatible with the free exercise of her religion. I was sure, and I rejoice at the proof afforded me by your letter, that the sympathies of the people of England would not fail me in this struggle—the people of England, to whom my people and my Royal House are bound by the remembrance of many a past and honourable struggle maintained in common since the days of William of Orange. I beg you to communicate this letter, with my hearty thanks, to the gentlemen who signed the resolutions, and remain, yours sincerely, "WILHELM.

"Berlin, Feb. 18, 1874."

BOHEMIA.

SUPPORT OF EVANGELICAL SCHOOLS.

The following letter has been transmitted to us for publication:—

To the Rev. Andrew Moody.

Reverend Sir,—The Evangelical Reformed schools in Bohemia and Moravia are in great danger. Until the year 1868, there existed in Austria only church (or confessional) schools, and our churches did their best to multiply their own. In the year 1868, however, a new law was published, according to which all schools are forced to be public or State schools, and all subjects must pay considerable taxes for these State schools; those that wish to have their own confessional school, must support it apart. The Roman Catholics being the great majority, have made their schools public, since by their numbers they get a sufficient influence over public school matters; yea, these public schools are, in fact, but Roman Catholic still, as they were before. The Protestants, however, could not suffer their schools to become public, as the latter would thus be brought in dependence upon school councils and magistrates that are Roman Catholics. This is the reason why the Protestants have kept their schools free and confessional; but some of the latter have already perished, and others are in danger of doing so. Our wants, however, are increasing every year. Many a schoolmaster, weary with waiting, is expecting either help from his congregation, or is surrendering his religious school to the State. The salary of many of our schoolmasters does not surpass the sum of 210 florins (20*l.*); and even this small sum they cannot get regularly; so that to many of them debts of hundreds of florins are owing by their congregations. The salary of schoolmasters of State schoools, on the contrary, is, upon an average, 500 florins (46*l.*), being paid to them regularly. All the members of our congregations do not understand and acknowledge the contrast between confessional and State schools, thence there is little zeal to supply, in addition to the taxes for the public schools, the means for the supporting of confessional schools as a sacrifice agreeable to the Lord. We therefore shall hardly be able to prevent our church sustaining the loss of single confessional schools in this time of trial. Still, we wish that those schools that

are supported and fostered by the love of schoolmasters and parishes, might get sufficient aid, lest against their own will they be drawn into ruin.

The undersigned committee therefore venture to trouble you with the request to provide, with God's help, some support for our schools. Amidst a large Roman Catholic population, our religious schools are of the greatest importance, and it is high time to exert all the care necessary towards them. This extremity of the Austrian—especially Bohemian and Moravian—Protestant schools, has moved also the Gustavus Adolphus Association to spend every year considerable sums for our schools, which, however, has mitigated their dangerous position, but not removed it. Are our brethren in England and Scotland inclined to do something for our schools? And may the Lord give his grace and help to any such effort, for his Son's sake!

We remain, in the name of the Committee for the Preservation of the Evangelical Reformed Schools in Bohemia, yours in Christ,

Jos. Kubes, President,
John Janata, Secretary.

Ksely, C. P. Böhm. Brod, Bohemia,
February 23, 1874.

RUSSIA.

RELIGIOUS PERSECUTION IN THE RUSSIAN EMPIRE.

Having received several reports from various quarters, of the serious grievances and persecutions undergone by Baptists and Bible-readers in Russia, I requested to be informed more particularly and in detail of some of the facts. I am persuaded that nothing can be farther from the mind and wishes of the present Emperor of Russia, than that any of his Imperial Majesty's subjects should experience such sufferings for conscience' sake; and I confidently believe that all that is required is to bring these facts to light, in order to induce the authorities to put a stop to enormities which disgrace the civilization of the age. The facts and details in the letters I subjoin will speak for themselves. Yours faithfully,

James S. Blackwood.

43, Wimpole Street, March 12.

No. 1.

Odessa, January 20, 1874.

Dear Brother,—At the close of last year I received a summons to appear before the Court of Inquiry about the Russian persecutions. I have been under this sentence for the last two years by the Russian Government. . . . . Now the churches in Odessa are so severely persecuted, that all intercourse is prohibited. I wished to meet them in a German village not far distant, in order to speak words of comfort to them, as I had done some time before. I went accordingly, February 6, 1872, to the Protestant colony of Rohobash, six versts from the Russian church at Osnowa. Here the Russian brethren met in the house of a brother; and after having edified and encouraged one another, we took the Lord's Supper, and the brethren and sisters returned, strengthened and edified, to their homes. This enraged the enemy, and he put it into the heart of an official who also called himself a brother, to have me arrested and brought before the magistrates. He came in the evening to where I lodged, and said to me, "You are my prisoner," because I had formed a new church in their village. I was then locked up for the night in a cold place, and was sent on the following morning to the Stanowoi (magistrate of a district), sixty versts' distance. Thence I was sent to the Ispaawnick to Odessa. The affair dragged on so long, that in the autumn of 1872 I set out for St. Petersburg, to lay before the Minister of the Interior my petition that the case might be tried at once. I showed that I had not in any wise interfered with the "true believers," as the Russians call their Church, but only with those already in our communion. The Minister promised to have the case brought on at once at Odessa, and I went thither at once. But at the new year 1873, the senior pastor of the Russian Baptist Church, Iwan Rjaboschkofka, from Lyabomiska, called on me, when he informed me that the justice of the peace had again sentenced him to pay a fine of 400 roubles. There are five other cases of a similar nature, and I fear that, while I write this, the sentence of a heavy fine in money is being executed. Is it possible, dear brother, that anything can be done in England? If so, it should be done quickly. I have advised the brethren to appeal to the higher Court, and if that is in vain, to the Imperial Court at St. Petersburg. At Kiew nineteen brethren are now in dungeons. Kiew is the state of the first metropolitan, and the principal centre of the worship for the millions of Russia. (Signed) ——

No. 2.

Odessa, February 13, 1874.

Grace be with you, dear brother. In your last you requested further particulars respecting the persecuted Russian brethren, which I at once send.

1. In the Odessa circuit, in the village of Osnowa, Wollost Rasnopolschew, brother Michael Ratushno, pastor of the church, has had much to suffer. On the 5th of July, 1867, he was imprisoned in Odessa until the 18th of September, when, by the intervention of two English Christians who represented his case to the Emperor Alexander, he was set free. Besides this, other believers there were fined again and again fifteen roubles, until in all 1,314 roubles had been paid. On January 7, 1873, the mayor's subordinate officer came to his house, and, threatening him with murder, robbed him of all his books, papers, and fifty roubles in cash. On the 23rd of September, 1873, he was again imprisoned at Odessa till the 22nd of November, and then, at the breaking up of the circuit court, was released on bail. The case now stands for trial for his banishment beyond the Caucasus.

2. In the same district, Alexander Kopuskjan, pastor of the church in Ignatiefka, has had much to suffer. In March, 1867, he was unmercifully beaten with rods in Wollust; July 5th, in the same year, he was imprisoned at Odessa from September 23, till November 22. In these two churches there are about 130 members, who are continually punished with fines and citations to the present day, and are forbidden to meet together to hear the Word of God.

3. In the government of Cherson circle (district) of Wollast Gurewka, in the village of Constantinofka, the believers have been fined by the justice of the peace 147 roubles. On January 2, 1872, they were dragged from their meeting through the dirty wintry streets, and in the presence of the priest, Besalawa, and the officer, Makar Buzimenko, the following brethren (Wossili Dikuscha, Sydor Ischebanenko, Kirill Tarrascako, Iwan Kutscho, Grigori Bjelo) and a woman, Ksemja Isherna Brofzewa, in the presence of a drunken mob, were almost all day long beaten on their naked bodies with innumerable stripes; and to the present time their meetings are strictly forbidden.

4. In the village of Solinecha, brother Petro Wolkoschenko was at the same time unmercifully beaten.

5. In Marks-flecken Bastanka, two brethren, named Iwan and Grigori Kuskerenko, were inhumanly beaten with sticks, till 150 stripes had been counted. Their bodies were almost stripped of flesh. Others were also beaten, whose names I do not know.

6. In the circle of Elizabethgrod Marksflecken Ljobomiska, the believers have been since 1866 severely persecuted with arrests, and almost starved to death.

7. In the year 1867, at Christina, Iwan Rjaboschopka Moksun Krawschank were for two weeks under arrest, and moreover condemned to seven weeks of severe penal servitude.

8. In the same year, by command of the priest, Paul Promoslof, and the Wollost officer, Tjondoar Dremejuga, twelve brethren and four sisters were inhumanly beaten with whips, sticks, and rods; then they were tied to the church railings, and all the people going into church were ordered to spit in their faces.

9. Brother Iwan Rjaboschapka was last year (1873), imprisoned from July 9 till November 22, in Odessa; and then, on the breaking-up of the circuit court, he was released on bail.

10. With him, at the same time, Radion Arichipon and his wife Maria were imprisoned (Ignatiefka). Besides these, the brethren in and around Ljobomiska are often fined by the justice of the peace, in sums amounting now to about 1,100 roubles; and their meeting-house, which they had built in the name of one of the brethren, has, by command of the Governor of Cherson, been closed.

11. In the government of Kiew, in the circuit Taraschtscha, the following had been imprisoned from the village of Ischaplowka: Klium Tereschtsetnak, Iwan Kabanjuok, Jakum Bjelod (a soldier), Jakors Kowal; and from the village of Kopjakofka, Iwan and Garrille Ljassotzky; from the village of Plosska, Paulo Tobulsky, Jossif Taschkewitz, and a woman, Tekla Bogdaschefskija; from the village of Popofka, Agafia Musokowa; and Brother Gawrill Balaban, from Ischaplowka. These, and others whose names I do not know, were for nearly a year in a dungeon in Taraschtscha. The two brothers, Iwan and Gawrill Lijassolzkig, from Kossjakofka—the first formerly a teacher, and the second a Government clerk (*gebits schreiber*)—are still sitting under strict arrest in Kiew. Besides these, there are said to be nineteen other brethren suffering punishment from the State Church, whose names I do not know. In the same place four sisters—one an old woman of seventy—and four brethren have

received twenty-five stripes each with a whip. They were also robbed of their clothes and household goods, to the value of 400 roubles, and are still so strictly watched, that they are not permitted to read the Word of God. As soon as inquiry is made, fresh instances come to light, of which I had not heard, for we have to be very careful here of speaking to Russians on any religious matters. I have also myself been recently taken prisoner to the Stanovoi, but have been liberated on bail for the present.

Some help has, I understand, been sent from America, for the temporal relief of the persecuted; it is indeed greatly needed. Once more I earnestly beg you, dear brother ——, to use every means to get the poor Russians freed from this dreadful persecution. The people pant for freedom. Those only who are here can know how difficult it is to labour in Russia.

May God grant his blessing on the Evangelical Alliance, that they may be able to effect some help for us.

Your Brother in Christ,

[The names of the writers of the documents given above are withheld for prudential reasons. As there is difficulty in the spelling of Russian names, it is very probable that some of those here mentioned are not quite accurate.]

THE STORY OF THE FINNISH MISSION.

[From our own Correspondent.]

Those countries which lie more remote from the great centres of human thought and energy present a remarkable analogy to those portions of our globe which lie more distant from the sun's light and heat. The radiation of thought, invention, literature, and life came later to the one, as the genial solar rays, bringing with them the fragrance and glory of summer, came later to the other. The movements of religious life and revival, although they have their own special laws, are, at the same time, not exempt from the general law referred to above. The light of the Reformation came much later to some countries in Europe than to others; and that great movement, which took its rise about the beginning of the present century, and which had for its object the carrying the Gospel to the heathen, has distributed itself in a like uneven manner, as regards time, over the continent of Europe. It is interesting to know, indeed, that it is only within the present decennium that the forward tide of its swelling wave has reached that country in Europe to which we shall now refer, and where the spring-tide of its waters have not been without their own special manifestations.

Finland, the country to which we refer, is, by its conformation, cut off—so far, at least, as land communication is concerned—from the other countries of Europe. Its configuration is that of a rude triangle, its apex extending into the Baltic, its longest side bounded by the dreary and desolate tracts of the Governments of Archangel and Russian Lapland, its western side by the Gulf of Bothnia (which runs up nearly to the polar circle), its northern by the Gulf of Finland, which extends up to the isthmus separating t from the great inland lake, Ladoga, and which is traversed by the Neva River. Situated between the 60th and the 70th parallels of north latitude, it is obvious that Finland can never hope to rival in its wealth or resources those more happily situated lands which lie nearer the sun, and are favoured with a more genial climate. From a necessity of nature, on the contrary, she must ever remain comparatively poor; and there are seasons when, owing to the state of the ice in the White Sea and Northern Ocean, she can scarcely be said to be visited by summer at all, and when the labours of the husbandman remain fruitless. Then poverty and famine visit the land, and its inhabitants must see the property they have gained in more prosperous years melt away.

Yet in these unpropitious circumstances the day-spring from on high has visited them, and induced them to join, according to their ability, in the fulfilment of the great command, "Go ye into all the world, and preach the Gospel to every creature."

The successive steps by which this liberality was called forth is not unworthy of attention, as exemplifying the peculiar method of God's dealing with nations—a method bearing, moreover, a close analogy to His dealing with individuals.

There is sometimes, even among warm and decided Christians, a doubt as to those religious phenomena called revivals, and their utility to the souls of men and the Christian Church. This is not the place to enter upon the question; but, whatever be the result of its discussion, the fact remains, that to these awakenings the Finnish Missionary Society—in part, at least—owes its establishment. These religious movements extended over the greater part of the grand duchy from the year 1820 to 1830. They excited an inte-

rest in the hearts of many, not only in the hearts of the unbelieving at home, but in the condition of the heathen abroad. Subsequently, in 1835, the Swedish Missionary Society was established; and thus, in a country from which much of the intellectual and moral life of Finland has been drawn, a visible pattern was set up, which might be expected to excite warm sympathy in the hearts of many Finlanders. This, indeed, proved to be the case; but, as in the case of Carey or Brainerd, it was in the heart of one man in which the divine seed was implanted which, under the fostering care of the Holy Spirit, was to develop into the Finnish Mission.

Jonas Lagus was *capellan* of Ylivieska in Osterbotten—that part of Finland which borders on the Bothnian Gulf. In the Lutheran Church of Finland a parish may consist of several congregations. If this be the case, then the minister of the mother community, or congregation, is designated the pastor, while those of the subordinate congregations are styled "capellans" (*Anglicè*, chaplains).

Jonas Lagus was filled with the spirit of the command—"Go ye into all the world, and preach the Gospel to every creature." With his own money—and the ordinary stipend of a capellan in Finland is anything but extravagant—he bought a house and fitted it up as a mission-school. In 1837 he took a journey into Sweden, to acquaint himself with the state of mission-work in that country; and subsequently took a journey through the south of Finland, with a view to awaken and stir up the zeal of pastors and laymen in the same good work. He was far from being received with universal acceptance in this mission. On the contrary, so great was the prejudice of some against the revival movement—to which, as already stated, this interest in missions owed in part its origin—that some persons went so far as to invoke the secular arm for its suppression. Lagus, and some other pastors in Osterbotten, had been in the habit of keeping collection boxes at their doors, to receive contributions for the heathen, but application was made to the authorities that this practice should be inhibited. The work, nevertheless, went on. These and other like-minded men continued to receive contributions, and forward them to the Swedish Missionary Society. Amongst those specially zealous in this work may be mentioned Pastor Renquisb in Sordowala, in the extreme east of the grand duchy, who began this work in 1847, and carried it indefatigably on till the necessity of sending the money to Stockholm was superseded by the establishment of the Finnish Missionary Society at home.

Somewhat curiously, the recollection of an historical fact was the means used by God to do away with this opposition, and pave the way for the accomplishment of that which these good men so ardently desired. It was represented to the Emperor Alexander II., soon after he became Grand Duke of Finland, that the year 1857, which marked the period when 700 years previously Christianity had been introduced into Finland, should be kept as a jubilee commemorative of that great event. The first suggestion of this, so far as can be known, proceeded from Francis Louis Schauman, at that time Professor of Practical Theology at Helsingfors, but now Bishop of Borgo. The representation was listened to; the year was so observed, and not without eminently practical results. A festival was held on June 18 of that year, which was celebrated in all the churches of the grand duchy, and at the same time a collection was made to aid in the spread of Christianity among all the heathen. Hence a feeling was awakened which tended to neutralize the prejudice against missions as being connected with the revival movement. Hereupon certain young men, mostly in the pastorate, and who had continued to make collections even when the movement was most unpopular, now resolved to make an effort to establish a Missionary Society. Accordingly, a plan was drawn up for its regulation by these friends of the movement, and sent to Helsingfors for presentation to the Senate, accompanied by a petition signed by about 200 persons in the clerical office and laymen. After due consideration, the Senate was pleased to grant the prayer of this petition, and on October 28, 1858, permission was accorded to establish the Finnish Missionary Society. At the same time it was determined that the general collection made in all the churches of the grand duchy during the preceding year, and which amounted to 16,000 marks (francs), should be handed over to the new society, together with all collections which should be made on some Sunday in June during future years, in commemoration of the introduction of Christianity into the land.

Encouraged by these general tokens of sympathy, the persons at the head of the movement made preparation for a general meeting of its promoters, which was held in Helsingfors in December of the same year, when an interim committee was chosen, and

rules were drawn up. At the same time the promoters of the new society, and its friends in general, were summoned to meet on January 19, 1859—a day chosen because of its connection with Bishop Henrik, the first preacher of Christianity in Finland. On this day, accordingly, there assembled a throng of clergy and laity from all parts of the grand duchy, and the new society was fully constituted. Already donations had come in to the amount of 2,570 Finnish marks (francs). The Committee of Direction, chosen at the above-mentioned general meeting, issued and circulated over the country an invitation to participate in the movement, and as a result, on the occasion of the first anniversary held in June, 1859, it was found that $23{,}619\frac{48}{100}$ Finnish marks had been received. At the same time a number of missionary tracts were published—together with a missionary map similar to the one issued at Bâle—both in the Swedish and Finnish tongues; a monthly missionary periodical, in both languages, was also begun in June, 1859, and has since continued to appear. That the promoters of the movement were not too sanguine as to its success, may be inferred from the rules laid down as to the expenditure of the money which had been up to this time collected. According to these rules, the money collected was to be applied, (1) to the publication of the above-mentioned missionary periodical and tracts; (2) to the maintenance of one or more colporteurs; (3) to the support of some young Finlander who might desire to devote himself to missionary work, and with respect to whose education the committee were to negotiate with some of the missionary institutions abroad for his reception and training; (4) in the event of no Finnish youth presenting himself, the committee might hand over a proportion of the sums received to some one of the foreign missionary societies, but this was only to be done after two years had passed away. Inasmuch, however, as during the latter half of 1859, and the former half of 1860, the contributions had swelled to $43{,}754\frac{72}{100}$ Finnish marks, a number of persons throughout the country had intimated to the committee their desire to aid in the diffusion of missionary literature; so that no fewer than 31,754 copies of missionary publications, in Finnish and Swedish, had been scattered over the land, and the missionary periodical—the *Missions Tedning*—had reached a circulation of 2,369 in Swedish and 2,495 in Finnish; the directors were encouraged to go forward to the establishment of a native missionary training institution. During the following year, terminating in June, 1861, the society's income rose to the highest figure which as yet appear on its books—viz., to $52{,}810\frac{16}{100}$ Finnish marks.

[To be continued.]

Home Intelligence.

CONSECRATION OF BISHOPS.

The ceremony of consecrating Archdeacon Utterton and the Rev. J. S. Burdon, as Bishop Suffragan of Guildford and Bishop of Victoria respectively, took place on Sunday, the 15th ult., at St. Mary's Church, Lambeth, by the Bishops of London, Winchester, and Rochester, acting under the commission of the Archbishop of Canterbury. The sermon was preached by the Right Rev. Bishop Ryan from the words, "Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude." In an admirable discourse, the preacher, in order to testify to the remarkable manner in which God had opened out to his Church means of usefulness, both at home and abroad, traced the progress of missionary effort in Africa and the East since the commencement of the present century, and indicated the marvellous blessings which had attended their labours, in spite of the apparently insuperable barriers which had to be surmounted. With respect to China, the great importance of opening up that vast and thickly-populated but secluded empire to Christian enterprise was dwelt upon, and it was, the preacher said, to superintend the Church's work in that distant land that one of their brethren was about to be consecrated. Twenty years' mission labour in the country had peculiarly qualified him for the work; one of his most recent efforts being the completion of the translation of the New Testament, the Morning and Evening Prayer, and other portions of the Liturgy of our Church, into the native language. Coming then to the work at home, the Bishop thought that one of the most lasting results of the recent mission was the arousing of the conscience of the Church to a sense of her responsibilities to the masses of the people. The

large increase in the population of the diocese, to which a suffragan bishop was about to be consecrated, was adverted to, as were, also, the earnest and zealous labours of Archdeacon Utterton in the diocese for so many years past. The sermon was concluded with the application of the words of the text to the circumstances of the day. A hymn was then sung, after which the Consecration Service was proceeded with. The service was followed by a celebration of the Holy Communion.

RITUALIST ILLEGALITIES.

The proposal to create by Act of Parliament a new tribunal for each diocese, half clerical and half lay, with the bishop at its head, to deal with refractory priests is causing some excitement among the ritualists, who have lately been setting at naught their superiors. One of the "ultras," Archdeacon Denison, writes to a contemporary on the subject. He characterizes the idea as revolutionary in its nature, uncertain in its operations, one-sided in its conceptions, and impracticable in its execution. Dr. Pusey writes as follows: "In a life prolonged beyond the threescore years and ten, I have witnessed worse storms than this. Many years have passed since two of our acutest bishops threw their dioceses into a flame by enjoining a point of unmeaning ritual. What occasioned then a clamour so fierce is now held to be a thing indifferent. The older of us have felt the evil of the present state of things long before this threat of legislation, and have been thinking what could be done on our part to remedy them, short of blind submission to what we believe to have neither legal nor moral weight. If the bishops, as some have done, will act according to their title of 'Fathers in God,' instead of being mere enforcers of disputed interpretations of law, they may help to extricate us out of our difficulties. This proposed coercive power it would be more difficult for them to enforce than for us to endure." In a leader on the subject, the *Standard* observes that "the common spectacle of a deliberate defiance alike of the law and of episcopal authority is a scandal which must be abated. The devotion and the splendid work of the extreme Ritualist clergy cannot be accepted as an apology or a justification for their open refusal to defer to the judgments of the courts. It cannot be permitted that any section of clergymen should be a law unto themselves, just as if they were so many Deans of Westminster. At the same time, there are two considerations which ought to receive the careful attention of the bishops. They should not go to Parliament without fairly submitting their proposals for the approval of Churchmen, and, while providing the means of correcting offences in the way of excess, they must not lose sight of the duty of making similar provision for correcting offences in the way of defect."

THE BELIEVERS OF ENGLAND AT THE COMMUNION.

To the Editor.

Dear Sir,—Several religious journals have published a suggestion for a Whit-Sunday communion of believers in England, in their several sanctuaries, to wait on Jesus for a new baptism of the Holy Ghost. The proposal is advocated as a legitimate deduction of duty from our Saviour's command, "This do in remembrance of me." The Lord's death is shown forth in proportion as believers agree, and continue to commune in concord at his table. We all owe it to Him whom we call Master and Lord, to make the best possible uses of his institution for the manifestation of his dying love. Obstacles apparently insurmountable lie in our way, but his command is upon us, and our obedience in this matter, now as ever, is the initial step of advance from out of their midst.

The Captain of our salvation appointed, at his last Supper, this memorial of himself to be in due time a means of discipline, order, and governance between the several sections of his followers, and as a test and pledge of their allegiance to himself as their Supreme Head. Loving all "his own," however widely they differ in polity or belief, he requireth them to receive whomsoever he receives, at least to communion with each other through himself. Thus hath he provided against all those fleshly inflexibilities in the maintenance of "first principles" which generate legal bondage, and thus he teacheth his disciples that grace is above all law, and that only by grace can law become established.

When believers, holding abstract principles which are apparently opposed, and which through infirmity tend to exclusiveness, nevertheless do recognize the death of Christ as that basis of communion which cannot be moved, and by sacramental concord declare and make evident that faith to the world, —then will the world understand that they have an experience in common, and that that common experience arises out of their individual fellowship with their invisible and exalted Lord.

By this harmonious manifestation of their individual and common life, believers *testify*

to his knowledge of the circumstances and principles associated with their respective divisions of his one Church, *proclaim* his almighty sufficiency to govern, and *illustrate* the grace which his administration displays, winning thereby the atttention of the unbelieving to a Captain who is so mighty to control, and yet so gentle and persuasive in his exercise of power. No wonder, then, our Lord hath appointed that the manifestation of all his people of their oneness with each other should be a preliminary essential to the salvation of the race; nor that every new development of Christian oneness should be followed by new displays of his redeeming mercy and grace.

Yours very respectfully,

THOMAS ROBERTS.

40, Azenby Square, S.E.
March 7, 1874.

Monthly Survey of Missions.

INDIA.

One of the native clergymen employed in the Sivagasi district, in Tinnevelly, in connection with the Church Missionary Society, writes in his annual letter: "During the year the number of Christians, including the catechumens, is somewhat increased, there having been an accession of about 400 people from heathenism, including children, most of whom have come, no doubt, from worldly motives. How far they will stand firm remains to be seen. Although the receiving of such people is objected to by some, still I do not see any reason why we should reject them when they come and entreat us to take and instruct them in the way of salvation as it is set forth in our Holy Bible, however impure their motives may be. We employ itinerating catechists, assigning them so many heathen villages, to go about from village to village to preach the Gospel; though it is a known thing that they often return home quite dejected, having met with no people that would listen to their preaching. Whereas these people voluntarily come and sit down before us, with their wives and children, listening with attention to what we have to say; and if what we have laboured among them fail to produce the desired effect, certainly it will, through God's grace, be productive of good to the coming generation at least."

The Rev. Mr. Shoolbred, of the United Presbyterian Mission in Rajpootana, reports the baptism, at Beawr, of six converts, one of whom is a conspicuous man, a Ram Sneh priest.

NEW GUINEA.

In a recent letter from New Guinea, the Rev. Mr. Murray, one of the London Missionary Society's agents, relates the following instance of moral heroism, under trying circumstances, exhibited by a native lad belonging to the Loyalty Islands, who had received his training from the missionaries in that group: "A large fishing boat left Cape York for some place in the Straits. She had proceeded but a short distance when she was capsized. The party in the boat consisted of four persons—viz., two white men, a native boy, and a lad from Maré, Loyalty Islands, called by the white men, Billy. It was impossible to get the boat righted, so the white men and the boy could only cling to the keel, and be drifted hither and thither as winds and tides might carry them. Everything that was in the boat was lost; so they had neither water nor provisions. Billy could have swam to the shore where the boat was capsized without any difficulty, but he chose rather to abide by his companions and share whatever dangers and privations might await them. After being drifted about for sixteen hours, they were cast ashore on Woody Island; but as there is neither water nor provisions to be found on the island, their condition was nearly as trying as when they were clinging to the bottom of the boat, and, unless something could be done speedily, one at least of the party must soon have died. Help might be obtained at an island three and a-half miles distant, but how was it to be reached? Brave Billy was equal to the occasion; and, after a consultation between him and Mr. Jardine, he determined to attempt to swim to the island—a most formidable undertaking for a man who had already been sixteen hours on the bottom of a boat, without nourishment of any kind, to undertake to swim for between three and four miles against a three and a-half knot tide. And so Billy felt it. After committing himself to God in prayer, and getting ready to start, he said to Mr. Jardine, 'Charlie, suppose me catch the land, me see you again; suppose I die, good-bye.' And so he set out in dependence on God, and God enabled him to 'catch the land.' The needful help was obtained, and the party rescued. Of course their gratitude to Billy knew no

bounds. Billy checked their expressions of it, however. 'Don't thank me,' said he, 'thank God; it is God who has done it.' His conduct has been generously appreciated and rewarded."

AFRICA.

The Rev. Peter Davidson, of the United Presbyterian Mission, Adelaide, writes as follows: "In the native department of my work there is much occasion for hope and joy. The inquirers from all the out-stations have increased to such an extent during the year, as also in the village, as quite to rebuke my very highest expectations at the beginning of the year. Last Saturday there were thirty-six on the roll of the inquirers' class; and on the day following nine of them were added to the communicants' roll, eight by baptism and one re-admitted."

The heathen authorities of Duke Town, Old Calabar, have issued a proclamation commanding the recognition of the Christian Sabbath, as follows: "Henceforth on God's day no market is to be held in any part of Duke Town territory; no sale of strong drink, either native or imported, in doorways or verandahs; no work; no play; no devil-making.

MEXICO.

The startling intelligence is reported by the Boston (U.S.) *Congregationalist*, of the assassination of the Rev. J. L. Stephens, in Ahualulco, Mexico, March 2; and it is added that his body was horribly mutilated. The news is sent from Guadalajara, March 4, by the Rev. D. F. Watkins, who, with Mr. Stephens, graduated in the first class of the Pacific Theological Seminary in California, a year ago last summer, and went to Mexico in behalf of the work of the American Board the following November. Guadalajara is in Central Mexico, and the largest city in the country next to the capital. In November last Mr. Stephens went to Ahualulco, a town of 5,000 people, about 90 miles distant, and found the people hungry for the Gospel, though the priests immediately instigated opposition, which took the form of threats, throwing stones, and other demonstrations of violence. The Mexican authorities were heartily in sympathy with the missionaries, however; and a letter received in Boston from Mr. Stephens, on the same morning with the news of his death by telegraph, and dated December 31, says that he slept "as safely as in California." The Rev. D. F. Watkins has also encountered some opposition and threats of violence, but no special apprehension is felt for his safety. Thus another zealous and devoted Christian labourer has been struck down, and at the instigation of those who claim to be the only true disciples of Christ.

Literature.

Modern Infidelity and the Best Methods of Counteracting it. A Paper read at the New York Conference of the Evangelical Alliance. By THEODORE CHRISTLIEB, D.D., Ph.D. Revised Edition. London: Elliot Stock.

THIS essay, which has already gone through three editions in Germany, is justly esteemed one of the most masterly and memorable of the productions which were called forth by the New York Conference. It is here translated by Dr. Weitbrecht, and is prefaced by an introduction written by the Dean of Canterbury. The Dean justly pronounces the argument "calm, clear, and convincing, moderate in manner, but strong in thought." He adds his testimony to the pleasure with which its delivery was repeatedly listened to in America, and to the conviction which it carried to the minds of those who heard it, of the firm basis upon which our Christianity stands. Dr. Christlieb, in considering the best methods of counteracting infidelity, deals, first, with unbelief as met with in isolated individuals; and next, in scientific systems, such as antichristian speculative philosophy, destructive historical criticism, and anti-miraculous natural science. He finally considers how infidelity should be combated when encountered, as it now is, as a growing social power in the life of our day, both in Church and State. "The most irresistible method of defence against the last-named, and all other forms of infidelity," says Dr. Christlieb, "is the actual proof of a Christian life. The duty of furnishing this proof falls partly to the lot of the Church, by the removal of all unnecessary quarrels and jealousies at home and abroad, and by cherishing a wide-hearted, brotherly love and union among all evangelical denominations: partly it falls to the lot of the congregation, by openly and joyfully witnessing, in word and deed, for Christ before the world, by developing a vigorous Christian associational life, by exercising a Christian influence on the press and popular literature: partly, also, it falls to the lot of individuals, by arming themselves more fully with spiritual weapons through prayer, by moral and religious personal conduct which shall outshine that of the opponents; by faithfulness in work, patience in suffering, and peace in death."

The Words of the New Testament as Altered by Transmission and Ascertained by Modern Criticism. By Rev. Wm. Milligan, D.D., and Rev. Alex. Roberts, D.D. Edinburgh: T. and T. Clark.

An attempt to present in such brief and simple form as shall be level to the popular apprehension, the objects, methods, and achievements of sacred criticism. The facts of the case—such as the causes and amount of the various readings of the New Testament—are first stated; the mode of dealing with the facts by the investigation of evidence, external and internal, so as by a process of classification and grouping to determine the true text, is then explained; and finally, the most important results which flow from an application of the principles already elucidated, are set before the reader. These results are shown in the effect produced by textual criticism, first upon a number of important passages of the New Testament, which are cited, and next upon the text of the New Testament, as a whole, taking its several books in succession. When we state that the wide field thus traversed is here represented by two hundred and fifty duodecimo pages of very readable type, it will be seen that the utmost condensation was necessary. The style is, indeed, brief and pointed throughout, and the whole work has been ably executed.

History of the Missions of the Free Church of Scotland in India and Africa. By the Rev. Robert Hunter, M.A. London: T. Nelson and Sons.

Dr. Charles J. Brown, in a prefatory note, speaks of this book as "one of riveting interest. No cold statistics, no wearisome enumerations, no compilations from forgotten documents, are here, but a graphic and rapid, yet thoroughly careful and reliable story of a grand mission work, embracing a lengthened period, extending over a considerable portion of the heathen world, interwoven with events of the greatest importance in the history also of the Church at home, and stamped throughout with traces of the Lord's glorious and gracious hand." This is high, but deserved praise. The author lived for between eight and nine years on Indian soil, as a member of one of the missions whose history he here narrates, and has peculiar qualifications for his task. His plan is simple and effective. He first states succinctly the home operations of the Scottish Free Church from their origin, anterior to the disruption, to the present time. He then takes each of that Church's missions in succession, gives a description of the place and the people in each case, thus brought under missionary influence, and then rapidly sketches the establishment of the mission, its most marked incidents, and its general condition. When we state that all this has been done within the compass of 380 duodecimo pages, it will be seen that the materials in the hands of the author must have undergone great compression by him in preparing these pages. The book is in some respects a model one of its kind; and we wish that every church in the empire which has a missionary agency—and where is there one which has not?—had as faithful, concise, and attractive a writer of its annals as the Rev. Robert Hunter.

Yesterday, To-day, and for Ever. A Poem in Twelve Books. By Edward Henry Bickersteth, M.A. London: Rivingtons.

A production which has already deservedly obtained high commendation from discriminating critics. In the structure of the poem we are sometimes reminded of the immortal work of Milton; and here, as in the "Paradise Lost," the struggle between good and evil, light and darkness, throughout the universe suggests themes and narrations which are embodied in one rich creation of an affluent imagination after another, adapted at once to elevate and enlarge the noblest powers of the soul. The Seer (a faithful pastor) dies, enters Paradise, and learns in the invisible world the history of redeeming love from creation till the close of time. Over the whole history of the varied events which are thus narrated, there breathes a spirit of tender and affectionate sympathy with all that is pure, holy, and devout, which many will deem the chief charm of the work. But it has merit of more than one kind; and, while deeply spiritual, it contains many passages, in a merely literary point of view, of exquisite beauty.

Little Books by John Bunyan. London: Blackie and Son.

The principal practical, doctrinal, and experimental treatises of John Bunyan are here reprinted in a series of pocket volumes, with prefaces by Mr. George Offer. They are carefully edited, are got up with taste, and have an attractive appearance. The series includes (among other well-known pieces) "Grace Abounding to the Chief of Sinners," "Come and Welcome to Jesus Christ," "Justification by an Imputed Righteousness," and "The Desire of the Righteous Granted."

Stories of Enterprise and Adventure. A Selection of Authentic Narratives. London: Seeley, Jackson, and Halliday.

Cannot fail to be popular among the young, for whom the book is written. Such tales as "A Swim for Life," "A Buccaneering Cruise," "Six Years in Spitzbergen," and "Six Weeks Buried in the Snow," must indeed interest both old and young. The text is rendered more attractive by a number of illustrations.

Evangelical Alliance.

The Evangelical Alliance is an institution which is worthy the support of all Protestants in the country, and I only lament that there is a Protestant anywhere to be found who is not a member of it. I trust that as they grow older they will grow wiser, and see what they are losing by not giving their adhesion to such a society, in which all brother Protestants and Christians, "who love the Lord Jesus Christ in sincerity" and truth, are determined that, whatever may be their minor differences, *they* will meet in love."—*The late Earl of Roden.*

PROCEEDINGS OF THE COUNCIL.

The monthly meeting was held on Friday, March 14; Lord Alfred S. Churchill, Vice-President, in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

The following persons were unanimously admitted to membership:—

Moses B. Wyrill, Esq., Halifax.
Mrs. Bottomley, Rawdon, near Leeds.
George Althorp, Esq., Bradford.
Miss Emily Althorp, Bradford.
F. H. Gibbins, Esq., Bradford.
Mrs. Gibbins, Bradford.
Charles James Bannister, Esq., Bradford.
Mrs. Bannister, Bradford.
William Gray, Esq., Rawdon, near Leeds.
Mrs. Gray, Rawdon, near Leeds.
R. Aked, Esq., Apperley Bridge, near Leeds.
Mrs. Aked, Apperley Bridge, near Leeds.
Charles Stanfield, Esq., Bradford.
Wm. Whytehead, Esq., Clifton, near York.
Rev. John Thomas, M.A., Nuneaton.
Dr. Burwood, Ealing.
R. W. Peebles, Esq., Dublin.
William Hardy, Esq., Dublin.
Rev. H. West, Dublin.
Rev. John Scott, M'Dade, Limerick.
William Morley, jun., Esq., Streatham.
Mrs. Arthur Briggs, Rawdon, near Leeds.
Rev. Warden F. Stubbs, Liverpool.
Rev. G. De Batts, Dublin.

THE CARRASCO FUND.

The Secretary reported that the amount standing at the banker's for the benefit of the widow and family of the late Señor Antonio Carrasco was 424*l.* 4s. 1d. The subject of the disposal of the fund was remitted to the members of this Council appointed on the 7th of January last.

PERSECUTION OF BAPTISTS IN SOUTH RUSSIA.

The Rev. Dr. Blackwood introduced Pastor Oncken, of Hamburg, and made a statement on the subject of the persecution still carried on in the district of Cherson, South Russia. Letters were also read to the Council, giving particulars, from which it appears that members of the Orthodox Greek Church had, for professing altered views on the subject of baptism, and for leaving that communion, been heavily fined, beaten, imprisoned, and threatened with banishment to Siberia. A chapel for the use of the Baptists, and towards the creation of which the German churches contributed, had been closed by the Government seal.

The subject was carefully considered, and thanks were presented to the Rev. Mr. Oncken for attending this meeting and supplying information on the subject. The Council assured him that their most careful consideration would be given to the case. The matter was then deferred.

PULPIT INTERCOMMUNION.

A communication was read, suggesting to this Council that it would be desirable, in the interests of Christian union, that legal opinion should be taken on the question whether the modifications made under the new Subscription Act in 1865, and the Act of Uniformity Amendment Act, passed in 1872, do not so modify the Act of Uniformity of Charles II. as to give power to a bishop to grant a license to a layman or Nonconformist minister to preach a sermon in any church under his jurisdiction.

PROPOSED UNITED COMMUNION ON WHIT-SUNDAY.

A letter was read from the Rev. Thomas Roberts, suggesting to the Council to invite Christians throughout the United Kingdom to hold united Communion at the Lord's table next Whit-Sunday. The question was deferred.

ALLIANCE MEETINGS.

The Secretary reported that he had recently attended a public meeting for the Alliance, in Hope Hall, Liverpool. Also a drawing-room meeting, at the house of Moses Bottomley, Esq., Woodleigh Hall, near Leeds, where much interest was expressed in the objects of the Alliance, and proposals for membership were received.

VISIT OF THE SECRETARY TO IRELAND.

Mr. Davis also reported visits to the following places in Ireland: Clonmel, Waterford, Tramore, Cork, Limerick, and Dublin. Much satisfaction was expressed with the action of the Alliance in inviting special and united

prayer on behalf of Ireland on the 17th of March. Arrangements had been made for a very general observance throughout that land.

CIRCULATION OF THE INVITATION FOR SPECIAL PRAYER FOR IRELAND.

In addition to the circulation of the invitation throughout the United Kingdom, copies had been forwarded to the various organizations of the Alliance in Australia, India, the West Indies, Canada, and the United States. From communications received, the day was likely to be largely observed.

THE FAMINE IN INDIA.

A communication was read from the Secretary of the Guernsey Branch, stating that at their last meeting of Committee the state of affairs in the famine-stricken districts in India had been brought before their attention. The Secretary had been requested to lay the matter before the Evangelical Alliance, and to suggest that the special prayers of the members of the Alliance should be asked on behalf of their fellow-subjects under such deep affliction in that land.

The Council were of opinion that as much prayer has been, and continues to be, offered in various churches for this special object, the request of their friends in Guernsey has been already complied with.

CONTRIBUTIONS.

A contribution of 10*l.* from the Halifax Branch, for Pastor Weiss, of Paris, one of the rescued passengers in the Ville du Havre, was gratefully acknowledged. Also a contribution of 5*l.* from a member of this Council to the widow of Pastor Emile Cook, who was also a passenger in the same ship, and rescued, but died a short time after his return home.

NEW YORK.

The Secretary read a letter from the Rev. Henry B. Chapin, D.D., dated New York, Feb. 21, announcing that the Rev. G. F. Siegmund had been appointed Corresponding and Business Secretary of the Executive Committee of the Alliance in that city, adding: "We have been highly gratified with the reports that have come to us from Europe of the impressions made upon our brethren there by their visit to the Conference. It was, truly, a blessed meeting, and its influence for good must be wide-spread and long continued."

THE CANADIAN BRANCHES.

A letter was read from the Rev. G. M. Grant, Secretary of the Halifax (N.S.) Branch of the Alliance, reporting that the various branches throughout the Dominion had been constituted into one organization, to be called "The Canadian Branch of the Evangelical Alliance;" that the head office would be in Montreal, and that a general meeting of the Canadian Branch was to be held in October next.

JAPAN.

The following letter was read from the Rev. George Cochran, accompanying a printed report of a meeting of missionaries and laymen, held in Yokohama on the 1st of December last, when a branch of the Evangelical Alliance was formed. A committee and officers were appointed:—

"Yokohama, Japan, Jan. 20, 1874.

"Reverend and dear Sir,—The good impulse communicated by the Conference of the Evangelical Alliance, recently held in New York, has been felt in this island empire of the 'far East,' and is already fruitful of pleasant results. The accompanying circular will inform you that we have just instituted a branch of the Alliance in Japan.

"We did not obtain the list of topics suggested by the Alliances of Europe and America, in time for the 'Week of United Prayer,' so we framed one for ourselves; from the enclosed copy you will see that the Spirit of God directed our intercessions very nearly in the channel of your own.

"So far as I have learned, the week was observed at all the mission stations in Japan. The meetings in Yokohama were a continuous season of 'refreshing from the presence of the Lord.' 'The unity of the Spirit in the bond of peace' was delightfully manifest, as the representatives of the five missionary societies, labouring side by side harmoniously for the Christian evangelization of this land of the rising sun, united in fervent supplications for the 'promise of the Father,' and the 'speedy coming of the kingdom of our Lord.' In Yokohama, the topics for prayer were translated into Japanese, and the native church, under the direction of their pastor, the Rev. J. H. Ballagh, assembled daily to pour forth, in their native tongue, united intercessions, and the 'Spirit of grace and of supplication' rested upon them in a very marked degree. It is worthy of grateful record that the first church of native evangelical believers in Japan was raised into organic form through the outpouring of the Holy Spirit that attended the Week of United Prayer observed here in 1872.

"There are now nearly eighty Protestant missionaries—the agents of eight different societies—in this field. They have kindled beacon fires at the treaty ports, and wait for the opening of the country—an event which

we pray may not be long deferred. Already the light of a glad morning is on the tops of the mountains, and the day is hastening which shall bring salvation to the myriads of this empire.

"This junior member of the Alliance family presents its salutations to the elder branches of the same household, and would solicit the prayers of 'all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,' in behalf of this interesting field, 'white already to harvest,' for 'the people receive the word with all readiness of mind,' that the labourers waiting on its borders, and suffered to gather only here and there a sheaf, may soon be permitted to thrust in the sickle, and that the whole field may speedily be gathered for the garner of the Lord.

"Any papers or communications on the work of the Alliance with which you may favour us, will be received gladly by the brethren in Japan.

"In behalf of the Alliance,

"I am, my dear Sir, yours fraternally,

(Signed) "GEORGE COCHRAN,

"Cor. Secretary.

"The Rev. James Davis, London."

SYDNEY.

The following letter was read from the Rev. Robert Steel, dated Sydney, New South Wales, January 16, 1874:—

"170, William Street, Sydney,

"New South Wales,

"January 16, 1874.

"Reverend and dear Sir,—The circulars inviting to united prayer were duly received by my co-secretary, the Rev. A. W. Webb, and by myself, for which we thank you, as the distance required the earliest attention on your part.

"We have held the meetings this year, and I am happy to be able to state that the Bishop of Sydney kindly wrote to me, expressing his inability to attend the preliminary meeting for making arrangements, and expressing his approval of the object. He added, that he would be happy if any of his clergy united with brethren of other denominations in common prayer for a blessing upon the Church and the kingdoms of the world. Our first meeting was held in the Wesleyan Church, York Street, when a Presbyterian clergyman gave an address; the second in St. Barnabas' School (Episcopal), when an address was delivered by the Rev. J. Oram (Wesleyan); the third in St. Stephen's Presbyterian Church, when an address was given by the Rev. J. Greenwood, M.A. (Baptist); the fourth was a united Communion service in the Congregational Church, Pitt Street, when the Rev. Dr. White (Presbyterian) preached, the Rev. W. Curnow (Wesleyan) presided, and the Rev. C. Hardie (Congregationalist) and the Rev. Dr. Steel (Presbyterian) prayed. The weather during the evenings was showery, so that the attendance was not so good as it would have been.

"I am anxious that an Australian branch should be established, and will thank you to send me any documents that may be useful, especially copies of the Doctrinal Basis.

"I think the time has come for a movement like this to be made here, and that we may have occasionally a representation in your œcumenical gatherings, especially as there are always some on a visit to Europe.

"I am, yours very sincerely,

(Signed) "ROBERT STEEL, D.D.,

Hon Secretary.

"Rev. James Davis, Secretary of the Evangelical Alliance."

FINANCE.

The cash statement to February 28 was read, showing receipts amounting to 832*l.* 12s. 10d.; disbursements, 1,080*l.* 17s. 3d; balance of liabilities against the Alliance, 116*l.* 14s. 2d.

DAY OF PRAYER FOR IRELAND.

The invitation of the Council, addressed to the members of the Alliance and to Christians generally, asking them to set apart Tuesday, March 17, being St. Patrick's Day, for special and united prayer on behalf of Ireland, was very widely circulated in English-speaking countries. Circulars were forwarded to Christians throughout the United Kingdom, Canada, India, Australia, and the West Indies. The invitation met with a gratifying response, and there is good reason for believing that much faithful, earnest prayer went up before our gracious God for his blessing on the work of all those who are holding forth the light of Gospel truth amid the darkness and superstition prevailing in that land. This expression of Protestant interest in our Irish brethren has been very acceptable to them, as affording another proof that their Christian labours and trials in spreading the kingdom of our Lord touch a chord in the hearts of their brethren in this and other lands, expressive of that unity which binds together the family of Christ.

At the daily meetings for prayer held in London, as well as at special meetings in various

suburban places and throughout the provinces, supplication was offered to Him who alone can, by His providence, remove out of the way existing obstacles to the spread of His Word, and by His grace effectually turn the hearts of the disobedient to the wisdom of the just. We have received the following report of meetings held in the Metropolitan Hall, Dublin :—

MORNING MEETING.

The attendance was very large, consisting of members of every religious denomination. The Hall was filled to excess, there being several thousand persons present.

William Brooke, Esq., M.C., President of the Dublin Branch of the Evangelical Alliance, occupied the chair. Amongst those on the platform were the following, many of whom took an active part in conducting the devotional exercises. The Rev. F. Dowling, Rev. M. Donnelly, Rev. Edward Nangle, Rev. David M'Kee, Rev. Dr. Marrable, Rev. W. G. Campbell, Rev. Dr. M'Carthy, Rev. T. A. Eberle, General Dobbs, Rev. G. M'Mullen, Rev. Hamilton M'Gee, Rev. John Wesley, Rev. John Todd, Rev. Dr. Kirkpatrick, Rev. James Stevenson, Rev. David Mullan, J. H. Swanton, Esq., J.P. ; Samuel M'Comas, Esq., J.P. ; Rev. James Cargin, Rev. T. M'Guire, Rev. R. Hemphill, Rev. Dr. Craig, George Chambers, Esq. ; Rev. Mr. Evans, Rev. T. A. M'Kee, Captain J. Kearney White, Rev. Edward Best, Rev. James White, Rev. J. Fletcher, Espine Batty, Esq. ; and Dr. Stewart. The service consisted of hymns selected for the occasion, the reading of portions of the Holy Scripture, and prayer.

The proceedings were opened with the hymn, "Revive thy work, O Lord !"

The Chairman said the task had been allotted him of addressing the meeting respecting St. Patrick and the old religion of Ireland. The task was not a very easy one, because, as they knew, satisfactory and authentic documents on the subject were rare. There were many accounts of his life, but, without exception, all were written long after his death, and bore upon them the certain signs of inaccuracy. They were stuffed with lying legends ; yet that very falsehood which they bore on their front had, in the providence of God, been the means of verifying the absolute truth of a few ancient documents which are totally devoid of that defect, and we could with more trust put our confidence in three old manuscripts, from which alone he must tell what the character of St. Patrick was. These three documents were called "The Confession of St. Patrick," and were contained in a letter written by him to a barbarous chieftain and pirate in Wales, who had made a descent on the shores of Ireland, carrying off people into slavery. There was also a prayer, attributed to St. Patrick, in the form of a hymn. Every one knew that the life of St. Patrick had been analyzed in the most careful and learned manner by the late lamented Dr. Todd, of the Dublin University, and from his work we find that the time of the saint's landing in this country, as a missionary, was about A.D. 440. The confession of St. Patrick would be better called an apology or defence, for it was plainly an answer to accusations brought against him by those who challenged his authority, and denied his right to come amongst them as a missionary. A good deal of the answer was devoted to an account of his early life ; it was written in very rude Latin, and had suffered very much from the carelessness and ignorance of transcribers, so that in some places it is difficult to follow ; but in the midst of it there is a precious treasure of Christian truth. He tells us that the good teaching he received in his youth was neglected, and that he had no knowledge of the true God. At the age of sixteen, careless and uneducated, he was carried away by pirates from his father's residence. Where that was, learned people disputed, with very little prospect of ever being able to arrive at a satisfactory conclusion. Some asserted that it was on the Clyde, and others that it was in the north of France. He was sold to a barbarous Irish owner, by whom he was sent into the fields to watch cattle, and in that position he remained for six years. During that time the grace of God visited him, and the Spirit of the Lord took possession of him and revived the teachings of his early boyhood, and brought the young disciple to deep and sincere Christianity. Let them consider how far he could be looked upon as a true Christian. There were to be found in his confession indisputable claims to recognize him as an eminent saint of God, taught of the Spirit, and truly devoted to God's service. His first claim was his entire rejection of self-confidence, his looking up to God as the author of every good, and as one who would never forsake him. He (Master Brooke) had transcribed a few passages of St. Patrick's writings which bore out this. For instance, he said : "I was, as it were, a stone lying in the deep mire, and He that is mighty came, and, in His mercy, raised me up, and placed me on the top of the wall. . . . He took me from the midst of those who seemed wise and learned and mighty in speech, and in-

spired me, fool that I am, and despised by the world, that I should with fear and reverence, and without a murmur, be useful to the nation to which I was dedicated by the loving will of Christ." He laments his want of education; he had had good teachers, but he had neglected them. He deplores his want of suitable language to express what was in his heart, but the Lord had pity on his ignorance and low estate. "He guarded me before I knew Him, or could distinguish between good and evil. He admonished me and comforted me as a father doth a son." In another place he alludes to sore trials and unworthy accusations which he had endured, and then breaks forth in a strain of heart-felt gratitude: "Unwearied thanks I render to my God, who kept me faithful in the day of my temptation; so that now I offer my soul a living sacrifice to my Lord, who preserved me in all my distresses. Who am I, Lord, that Thou shouldst reveal to me so much of Thy divine power? So that to this day I have exalted and magnified Thy name in every place where I have been in, prosperity and in adversity, in every event of good or bad. Thanks be to God, who heard my prayer, and gave me courage to attempt a work so pious and so wonderful." These extracts made out the first proposition that St. Patrick rejected self-confidence, and relied on God's strong arm. He was a man of prayer. He says: "While I was feeding cattle I prayed frequently every day, and my love and fear of God, and faith in him, continually increased. I dwelt in the woods and on the mountain, and woke up to pray before the dawn. I felt no pain in frost or snow or rain, nor any sense of indolence, for the Spirit was burning within me." In St. Patrick, therefore, they had not only a most true Christian, but a wonderful instance of the power of living grace. In his writings there was a most copious use of Holy Scripture, and it was not too much to say that whole pages were quoted by him from the Bible. He was under the impression that the Apocrypha was a part of God's Word, and he most piously quoted from it. He constantly appealed to the Bible. Even where there is no quotation, his language is in the words of Scripture, as, for instance, "He that is mighty," is evidently taken from the hymn in the 1st of Luke. There was nothing in the way of human authority in all his works. This was a remarkable thing when they remembered that he lived in no dark age, for of the remaining fifteen centuries that followed the birth of Christ, the fourth century (in the latter part of which St. Patrick was born) was the brightest in an intellectual point of view. It was the age of Athanasius, Gregory, Ambrose, and the most eminent fathers of the Church; it was the age of the Nicene Council, and of the Four Great Councils; it was the era of the greatest Pope, Leo the First, called Leo the Great; yet not one word was found in the undoubtedly genuine works of St. Patrick of popes, councils, fathers, or any human authority whatever. His authority was the Spirit of God; his instrument for teaching, the Holy Scriptures. With that instrument he achieved the wonders which we know he was the means of accomplishing. If our dear fellow-countrymen who were in the hands of the Church of Rome would open their eyes and look at this apostle, they would find it was the Bible, and the Bible alone, he imparted; and they would learn from his example how little is to be attributed to human authority, and how little trust should be placed in anything but God's holy word. He had a most entire assurance in God's mercy through His works, and was full of a sense of the deepest humility. Yet we find he had the most entire confidence in the unfailing mercy of God. He looks forward to nothing in this world but poverty, reproach, and martyrdom, and adds, "Most surely I believe that in this body I have gained my soul. For without any doubt we shall rise again in that day in the brightness of the sun—*i.e.*, in the glory of Christ we shall be redeemed as sons of God, joint heirs with Christ, and made conformable to his image." St. Patrick was entirely free from heresies of any description. There was not much of doctrine in his history of his life; but what was found there was as pure as we might expect from Holy Scripture. In the beginning of his century there was the Armenian heresy, which nearly overwhelmed Christianity, and then the Pelagian heresy arose; yet the purity of his doctrine, both as to the Trinity and as to the insufficiency of man and the all-powerful agency of the Spirit of God, was clearly to be seen in every page of his writings. Altogether he was a Bible-taught Christian. He was not only free from heresy, but he appeared almost—perhaps altogether—free from the corruptions which had beset even the best men of his day. There were four great infections which had appeared in the writings of the greatest men of his time—a thorough belief in lying miracles, an extravagant asceticism, high sacerdotal pretensions, and exaggerations of the virtue of sacraments. These he was entirely free from, except the singleness of life which was the feeling of the age, and he

must, therefore, be excused for that. Of sacerdotal pretension there was no trace. He called himself a bishop, but did not tell where he was consecrated, or how he became a bishop. He did not mention any other bishop existing in Ireland, although he spoke of many ministers he had ordained. He exercised the authority of bishop most righteously when he excommunicated the robber pirate who had carried off some of the people into captivity. There was no trace in St. Patrick's life of an exaggeration of the efficacy of sacraments of which we unfortunately hear so much in these days. In conclusion, Master Brooke said he would ask that meeting to pray that such teachers as St. Patrick might be sent among the people of this country—men who trusted in the Scriptures, and would not set up churches, or sacraments, or forms, or ceremonies, sects, or parties, but the pure religion of Christ; and that the Lord might open the hearts of their countrymen, high and low, to give heed to the things spoken unto them, so that, as St. Patrick said, their gracious Lord might lift them out of the deep mire, and set them on the top of the wall.

The Rev. Dr. M'Carthy then delivered an earnest address on "Oneness in Christ, the Alliance basis."

A powerful and eloquent address on "Our responsibility to God and our duty to our country," was given by the Rev. Hamilton M'Gee. He thought this was a day of promise and blessing. For Ireland, especially, their prayers were invited. She required great blessings. Would that her generous and impulsive people knew that freedom which is the birthright of every creature, the freedom which truth gives. If the Protestantism of Ireland was to be a power, rising and spreading like an advancing tide over the land, it must be steeped in the spirit of prayer. Ireland, beyond most other countries, had been for centuries the prey of disunion. A large portion of her history—ancient and modern—has been little less than melancholy civil and ecclesiastical contentions, almost without interruption. Our national failing had been, doubtless, exaggerated, and we might be disposed to resent the imputation that we were in this respect worse than our neighbours; but the pages of our history lie open to the investigation of mankind, and the facts are against us. He rejoiced to let his Roman Catholic brother see that there were many doctrines, vital and fundamental, regarding which they were one. He advocated union among all Protestants, not merely as policy, but for much nobler considerations. Their Master desired it, and no other argument was needed by His true disciples. If they attempted to rely upon their Protestant symbols and privileges, they would be smitten and driven as chaff before their enemies; but if God came into their camp—and if anything would bring the grace of God among them, it was united prayer—they would surely gain a grand victory.

The morning meeting terminated with the benediction, pronounced by the Rev. Dr. Kirkpatrick.

At the evening meeting the chair was taken, at eight o'clock, by J. H. Swanton, Esq., J.P.; and after the hymn, "Come, let us join," the Chairman delivered an appropriate address, and was followed by several clergymen.

BELFAST.

A correspondent writes: "Our meetings during the Week of Prayer were held daily, as usual, and there was a good attendance. There were two united mid-day meetings, in which Episcopal, Presbyterian, Methodist, and other ministers joined; the one being held in St. James's Episcopal School-room, and the other in the Presbyterian Church of the Rev. T. T. Killen. The meetings were felt to be so encouraging that it was resolved to try a united daily meeting, which at first was held in May-street School-room. Meantime, Dr. Watts and Mr. Williamson had visited Edinburgh to witness the revival there, and on their return, they sent an invitation to all the ministers of the different Evangelical denominations to meet and consider whether anything should be done. At this meeting, which was largely attended, it was agreed to commence a united *mid-day* prayer-meeting, and a committee was appointed to make the necessary arrangements. *A meeting has now been held daily at twelve o'clock, in the Music Hall, for three weeks. Ministers of all Evangelical denominations take part. Sometimes the hall has been crowded.*"

EVANGELICAL ALLIANCE IN JAPAN.

BY THE REV. R. S. MACLAY, D.D., OF YOKOHAMA.

A branch of the Evangelical Alliance for Japan has just been organized in Yokohama. There were many and strong reasons for taking this step. Apart from the inspiration communicated by the proceedings of the recent glorious meeting of the Alliance in New York, there were other valid and constraining considerations which determined our associ

Foremost among these I may refer to the great benefit the cause of Christian Missions in Japan has derived from the efforts of the society in behalf of religious liberty throughout the world, and especially in Japan. While the recent Japanese Embassy was abroad visiting America and Europe, it is well known that the officers of the Alliance availed themselves of the opportunity to urge upon the members of the Embassy the propriety and importance of granting religious liberty in Japan. It is true that the officers of the Alliance were not the only parties who approached the members of the Embassy in behalf of this important subject; for I am happy to state that many Christian statesmen and other philanthropists embraced every suitable occasion to direct their minds to a correct appreciation of their duty in regard to this question. I have great pleasure also in referring to the noble efforts of some of the representatives of Christian powers, accredited to the Court of the Mikado, in the interest of religious liberty. But after the most cordial and grateful recognition of the services rendered by other parties, it is simply historic justice to ascribe high praise to the efforts of the Evangelical Alliance in behalf of Christian freedom in Japan.

Two conspicuous instances, showing the value of these efforts, have occurred within the past few years. A short time ago, the Christian world was shocked by the announcement that the Government of Japan had ruthlessly torn from their homes and consigned to exile and slavery a large company of its subjects whose only offence consisted in the fact that they were Christians. It seemed incredible that the Japanese would venture on such a bold measure of persecution, while its authorities were earnestly seeking to strengthen their alliance with Christian powers; but the evidence was too abundant and convincing to admit of any doubt on the subject. The story of these persecuted Japanese Christians was soon told throughout Christendom, and the most earnest remonstrances were addressed to the Government of Japan on their behalf. The Government, unable to resist the pressure, was compelled to yield, and its exiled subjects were restored to their homes and to liberty. How this happy consummation was reached is well stated by an Assistant Minister of Foreign Affairs in Japan, who, in a conversation on the subject with the Hon. C. E. De Long, late United States Minister to Japan, declared that "the return of the exiles and the removal from public observation of the edicts against Christianity had been obtained mainly upon the strength of advices received from one of the Ambassadors, Governor Ito, who in a communication addressed to his Government, and written from Europe, said that wherever he went he was met by the strongest appeals in behalf of those exiles, and for religious liberty; and he felt assured that, unless the Government of Japan acceded to the first request and evinced a disposition to be somewhat liberal as to the other matter, it would look in vain for friendly concessions on the part of foreign powers in treaty with Japan." Mr. De Long, also, in a communication which he has written with regard to this point, makes honourable mention of the efforts and influence of "Christian missionaries in Japan, and of Christian statesmen and gentlemen abroad who had access to the Japanese Embassy and improved the opportunity they enjoyed."

The other instance in which the public sentiment of Christendom has been deferred to by the Government of Japan, refers to the removal from public notice of the edicts against Christianity. It has been supposed by some that, in removing these edicts from public notice, the Japanese Government had repealed its laws against Christianity. Correct information on this point is supplied by the Hon. Mr. De Long, who, in a recent letter, says: "Relative to the repeal of the edicts against Christianity, or their supposed repeal, the truth is this: The edicts were taken down and removed from public observation by order of the Government, but were not repealed. On the contrary, when they were removed, officers of the Government, detailed expressly for this purpose, called on all the Japanese residents, and warned them that, although the edicts had been taken down, they were still in full force, and must be obeyed as laws." It is certainly to be regretted that the Government of Japan, when it decided to remove the edicts from public notice, did not, at the same time, feel strong enough to venture on the repeal of its laws against Christianity. We shall, however, be safe in reserving judgment on the subject till we are fully acquainted with the embarrassments that surrounded the Government of Japan at the time referred to; meanwhile we are profoundly thankful for the good already accomplished, and accept, in good faith, the utterance of the Assistant Minister for Foreign Affairs, who, in a conversation on this subject with the Hon. Mr. De Long, to which reference has been previously made, assured him of the disposition of his party and of himself to go much farther at once, but that it was deemed unsafe, as undue haste might ruin all

It is our belief that the appliances and influences heretofore employed will, in due time, safely and effectually remove all the obstacles to Christian work and progress that still exist in Japan; and hence we desire to strengthen the bonds which unite us and our work to the members of Christ's body in all lands. We believe also that our organization as a branch of the Evangelical Alliance will greatly aid us in our efforts to evangelize Japan. From the inception of Protestant missions in Japan, there has been a good degree of harmony among the missionaries connected with them, and this circumstance has been highly appreciated by the native Christians. It is the purpose of the missionaries now labouring in this field to perpetuate this feature of our work. Recognizing the fact, too often forgotten or held in abeyance, that, with regard to all the grand essential doctrines of Christianity, Protestant churches are almost wholly one, we hope to receive all the benefits of true Christian unity; and while deferring to the denominational characteristics of each other, and agreeing to differ on non-essentials, we shall endeavour, on the basis indicated above, to close up our ranks in solid phalanx, and present on all sides an unbroken front to the enemy. There are indications that the struggle before Protestant Christianity in Japan is to be one of more than ordinary magnitude. The instincts of the ruling classes in this empire, the vaulting ambition of Romanism, the influence of powerful heathen nations on the adjacent continent of Asia, and other sources of opposition to which I cannot now refer—all these elements of hostility, cemented by a common hatred of the doctrines we preach, will combine in the most determined and persistent efforts to thwart our plans and drive us from the field. Forewarned, let us be forearmed.

As our organization has only just been completed, it is impossible to know exactly to what extent the Protestant missionaries of Japan will unite in this Alliance; but, judging from evidence in our possession, it seems to be probable that nearly all will identify themselves with the movement. And now, having ventured to introduce to the Christian public the Japan Branch of the Evangelical Alliance, allow me, in conclusion, to solicit for our organization and the great cause of Christian evangelism in Japan an earnest and abiding interest in the prayers of all who in sincerity love and serve our Lord Jesus Christ.—*New York Methodist.*

SUBSCRIPTIONS RECEIVED DURING THE MONTH.

	£	s.	d.
The Misses Appleton	1	1	0
David Paton, Esq.	5	0	0
William Bell, Esq.	0	5	0
Miss Saunders	0	10	6
William Whytehead, Esq.	1	0	0
Mrs. Kirkby	0	10	0
John Crone, Esq.	1	0	0
Rev. S. J. Ram	0	10	0
John Groom, Esq.	0	10	0
Mrs. Groom	0	10	0
Bridport Subscriptions, per Rbt. Reid, Esq.	2	5	6
N. Barnaby, Esq.	0	10	0
J. Watchurst, Esq.	0	10	0
Thomas Holloway, Esq.	0	10	0
Wm. Simons, Esq.	1	0	0
Hy. Kent, Esq.	0	10	0
Rev. John Thomas	0	10	0
Rev. William H. Brigg	0	10	6
Mrs. Sim	1	1	0
Sir Francis B. Outram, Bart.	2	0	0
Mrs. Jordon	0	10	0
James Alex. Campbell, Esq.	5	0	0
Mrs. J. W. Ward	0	10	6
Miss Emma Ward	0	10	6
Rev. Alfred Howson	0	10	0
E. Clatworthy, Esq.	0	5	0
Miss E. H. Battersby	0	10	6
Rev. Wm. Urwick	0	10	0
Rev. John E. Brigg	0	10	6
Rev. W. W. Butlin	0	5	0
Londonderry Branch, per D. Johnston, Esq.	5	0	0
Rev. John Hallowes	0	10	0
Rev. E. Moulton	0	5	0
Mrs. Colonel Lawes	0	10	0
J. F. Forteseue, Esq.	2	2	0
Miss Collins	0	10	6
J. R. Vaizey, Esq.	1	1	0
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Mrs. Aked	0	10	0
Mrs. Bottomley	1	1	0
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William Gray, Esq.	0	10	6
Mrs. Gray	0	10	6
Dr. Raby	0	10	0
Moses B. Wyrill, Esq.	0	10	0
George Althorp, Esq.	0	5	0
Miss Emily Althorp	0	5	0
J. H. Gibbins, Esq.	0	5	0
Mrs. Gibbins	0	5	0
Charles J. Bannister, Esq.	0	5	0
Mrs. Bannister	0	5	0
Rev. John Surden	0	10	0
Rev. George Bliss	0	10	6
Courtenay Newton, Esq.	1	0	0
Rev. T. N. Jackson	0	15	0
Thos. Owens, Esq.	1	0	0
H. Gould Sharp, Esq.	2	2	0
Rev. R. A. McFarlane	1	0	0
F. E. Greaves, Esq.	1	1	0
Aylesbury Subscriptions, per Wm. Ward, Esq.	5	1	6
Mrs. Fraser	0	5	0
IRELAND.			
Waterford and Tramore Subscriptions	12	11	7
Cork ditto	15	18	3
Limerick ditto	30	16	2
Dublin ditto	31	12	0
Christiania Branch, per Rev. H. P. Bergh	2	0	0
Nottingham Committee, per William Vickers, Esq.	10	0	0
London Ladies' Committee, per Miss Ellis	5	18	0
G. Y. Sergeant, Esq.	0	10	0
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The Earl of Chichester	1	0	0
S. Pewtress, Esq.	0	10	0
T. B. Smithies, Esq.	0	10	6
J. Stabb, Esq.	0	5	0
J. Sage, Esq.	0	5	0
Rev. Dr. Nolan	0	5	0
W. Williams, Esq.	0	5	0
Rev. S. Martin	0	5	0
Dr. Woolmer	0	5	0
William Nicks, Esq.	0	5	0
Rev. G. G. Harvey	0	5	0
Lieut.-Colonel Brooke	1	0	0
Rev. J. Miller	0	10	0
Hon. William Ashley	1	1	0
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Rev. C. S. Isaacson, Hampstead	1	0	0
Mrs. Isaacson, Hampstead	0	10	0
H. M. Driffell, Esq., Aberdeen	1	0	0
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Thomas Shera, Esq., per J. S. Darling, Esq., Roscommon	0	5	0
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Joseph Vaughan, Esq., Athlone	0	5	0
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John L. Parsons, Esq., Lewes	1	1	0
R.	0	5	0
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F. E. Greaves, Esq. Stockport	0	5	0
— Pethybridge, Esq., Bodmin	1	0	0
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John Hebden, Esq., Bolton	1	0	0
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John Blackett, Esq., Piltoun, Ireland	1	0	0
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JAMES DAVIS, Secretary.

Alliance House, 7, Adam Street, Adelphi.